The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

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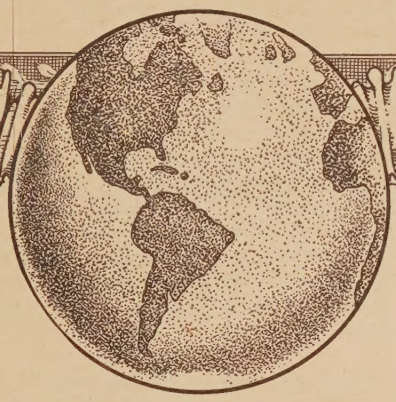

Cast all your cares on God: that anchor holds.
Is He not yonder in the uttermost
Parts of the morning? If I flee to these
Can I go from Him? And the sea is His,
The sea is His; He made it.

Alfred Tennyson (Enoch Arden).

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 t 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (183 to 1897).

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Μιγμα

You laugh at prohibition laws. The libertine laughs at the marriage laws. The anarchist laughs at property laws. Watch out that your son does not laugh at all laws. (*Sious Falls Argus Leader.*)

υ λ

No man can call himself a liberal in our hearing and get away with it who says "Why worry?" the while he reads beautiful books full of supernal ideas that never were on sea or land and comes to his pulpit purring poetic platitudes. . . Is it not the great hour for every being in whose soul burns the gospel light and the missionary fire of the immortal fathers who brought us to our unused freedom? Are there no liberal prophets? (*Christian Register.*)

υ λ

Upon an American who has never been a teetotaler but always opposed to the saloon and what it has stood for, European observations force the conclusion that, ignoring social degradation, crime, increased disease, insanity, and mortality, and looking only at the economic waste avoided, the United States by sticking to prohibition, even though it may not be thoroughly enforced, will outdistance the nations of the world in the sharp economic competition of the next twenty-five years. (*Charles J. Brand.*)

υ λ

No one should be confused over the issue raised by the nullificationists of New York and Wisconsin. What they want, no matter what they say, is a return of the free sale of liquor. . . . In this nullification campaign old arguments reappear which have a hoary head. The personal liberty argument is used with most effectiveness just now. Will some person show a reason why alcohol should be sold freely, while opium is put under the ban? . . All drug fiends feel that the present laws concerning narcotics are a curtailment of personal liberty. They are. All law curtails the personal liberty of the people who would like to violate the rights of others. (*Christian Century.*)

υ λ

The proof of the pudding may be in the eating, but the proof of a treaty is in the reservations. So, before rejoicing unduly at what is heralded as a victory for the American plan of controlling the drug evil, it is well to scrutinize the reservations made in behalf of various countries in the resolution finally adopted by the opium committee of the League of Nations at its sessions in Geneva. . . . The reservation made in behalf of Great Britain and other commercially interested nations protects "established usage" in the production and use of opium. (*The Nation.*)

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

ARTHUR NASH'S BOOK

THE Fleming H. Revell Company have just published Arthur Nash's story, "The Golden Rule in Business," to be sold at $1.25.

The author has no pride of authorship and no regard for usual literary canons, but he produces a book which grips. It is short, unusual, interesting and convincing. Mr. Nash puts his last address at Harvard University in as a concluding chapter "because it sums up the story;" he drags out an old article from his scrap book on "Jesus as a Business Man," author unknown, because it expresses his own philosophy and has had an influence upon him; he includes two chapters by Ruth White Cotton, *alias* Hattie Clark, who entered the factory as an employee and wrote up the experience for *Success*.

Interesting as these are, the first five chapters are the real book: "Hoosier Days," "At the Cross Roads," "Bitter Years," "How It All Began," and "The Great Discovery." Those who have heard Arthur Nash tell his story will be glad to read these chapters, in which are included incidents and details impossible to put in any one lecture.

The Arthur Nash experiment illustrates a fundamental of our faith that religion is the Divine spirit in daily life. Business, agriculture, teaching, navigation and all other useful tasks performed in right ways reveal the life of God.

We are proud of Arthur Nash's story. We are glad it is available in book form.

* *

THE MUNCIE CONVENTION

BECAUSE Muncie is an interesting city, because some of the strongest Universalists of our country live there, because one of the organizers of the National Y. P. C. U. is the pastor of the Muncie church, and because an unusually interesting program has been prepared, the young people and old people of our Church will want to be in Muncie from July 11 to 18.

The year has been one of intensive rather than extensive work. The effort put forth has been to raise standards of the Unions in existence as fundamental to the establishment of new Unions. Without exaggeration it can be said that we have a better Y. P. C. U. as a whole to-day than we had a year ago.

That this new quality will show itself at Muncie we are confident. We urge all of our people who can possibly do so to attend this Convention, to cheer and to be cheered.

* *

SOME AFTER-MOTHERS'-DAY THOUGHTS

THE preacher had said in his sermon: "When a woman decides to become a mother she bargains in the average instance to give up, to a degree, parties, theaters, morning walks, friendly visits, quiet, mirror pastimes, ease, reading, afternoon naps, latest clothes, and a few other such *trifles!*" He asked his wife if he had left anything out which should have been included in this list. "O my, yes," said this worthy critic, "but then, you mustn't scare the girls to death. You forget to mention the joys, and you know there are no joys to be compared to the joys of mothering." And verily, she is one who knows whereof she speaks, for she is a mother twice over. All of which partly proves what good pessimists we preachers are betimes. In similar strain we magnify the hardships of our own work. . . . and we forget the joys!

Nevertheless the picayune limitations which at times are set upon us in a parish, entirely inconsistent with our experience and training, the dignity of our position and the results expected of us, irritate and annoy us, making us feel that ours is a very, very, small job. When we are in such an unhappy mood a stimulating book like "The Art of Preaching," by Charles Reynolds Brown of Yale Divinity School, comes as a veritable God-send. In it he says:

> "In the preaching of a single sermon the minister may be meeting an actual moral crisis in the lives of any number of the people before him. He may be aware of some of these, but the larger portion of them are hidden away in the depths of those human hearts. Here are those who have just passed under the shadow of some great sorrow which blotted out all the stars in the sky! Here is a man who is still staggering under the heavy load of some bitter disappointment! Here are those who have gradually awakened to the life-long tragedy of an ill-advised marriage! Here are those who can scarcely sit in their pews because of the rasping load of anxieties they bear! Here are fathers and mothers breaking their hearts over sons who are going wrong. Here are those approaching some great crisis,

> others approaching a great calamity! You may be thoroughly sure that in any congregation you face there are men and women fighting more devils than were cast out of Mary Magdalene."

Surely if by bringing to bear all our powers of personality, face and bearing and voice and eye, all our mental faculties—"reason, judgment, insight, imagination and the rest"—all our spiritual faculties, aspiration, sympathy, high purpose, faith, hope, love, we can point the solution to one problem or brighten one life, then in this one function of preaching will we find joys more than commensurate with any hardship or annoyance in our work.

In order to do this, as Dr. Brown reminds us, we must heed the injunction of Augustine, "*Veritas pateat, veritas placeat, veritas moveat.*" "Make the truth plain! make the truth pleasing! make the truth moving!"

Making the communication of truth and power through personality, by means of the pastoral call and the sermon, is the most joyous work on earth.

> "It undertakes to set the whole life of men in such relation to an enfolding spiritual order, that whether men buy or sell, heal or plead, build or teach, or whatever they do, they may always and everywhere be engaged in their Father's business, carrying on an august and growing traffic in those values which transcend all human appraisal. . . . Where preaching is cultivated and developed, exalted and honored, to the highest extent possible to human intelligence and devotion, thus re-enforced from above, the religious life of that city or of that nation waxes strong."

J. E. P.

* * *

GANDHI

GANDHI is in prison serving his six-year term. Thousands of his followers still refuse co-operation with the British government. Thousands of others are dropping away from the movement because passion has subsided and common sense has regained control.

But however much these men drop away, they still revere Gandhi. And however much other men oppose his ideas, and approve his imprisonment, they honor the simple, self-sacrificing character of the saint.

In a way that it is hard for the West to understand, the East thrills at an exhibition of self-sacrifice. It is bred in them to reverence the man who gives up. But it ought not to be hard for us to understand it. Even in our material civilization nothing gives a leader in church or reform such influence as a general conviction of his unselfishness. Nothing cripples him like a reputation, deserved or undeserved, that he is "out for himself." And beyond all question of reputation is the basic truth that what we are projects itself upon our environment in a thousand subtle ways of which we may be unconscious.

The difference between our Christian philosophy and the philosophy of Gandhi is that we believe life is to be used. He holds that it is to be renounced.

In many ways Gandhi is better than his philosophy, for he is honestly trying to use his life to serve India and his people.

In many ways we are worse than our philosophy, for we both fail to get life in any spiritual depth and power, and often use what we do get just for ourselves.

With all of his fanaticism, his burning of food and clothing, his scrapping of civilization, his stupid refusal to work under a constitution full of promise for India, Gandhi has much to teach us. With all of our western shortcomings, we have much to teach him.

* *

ORGANIZING FOR EFFICIENCY

A PROMINENT business man recently declared that religious bodies had made more progress in efficiency of organization in the last ten years than in the preceding fifty. Nearly every denomination has moved steadily from aggregation to organization. A year or two ago the Baptists substituted a board of management for a number of semi-independent boards and commissions and societies. The spectacular theological controversy at Indianapolis obscured the significance of the reduction of the administrative boards of the Presbyterian Church from thirteen to four.

There is always a tendency when a new interest arises, to create a new office to promote it, quite unmindful of the fact that the money and effort that might have advanced the cause are absorbed in mere administration. Most denominations need consolidation for co-operation rather than competitive multiplication.

* *

PROOF THAT DR. BISBEE IS BETTER

The disreputable bootlegger gets safely over the border, while the reputable citizen gets pinched if he mislays his passport.

Once the wise man knew how to create something worth while and did it. Now the one who thinks he is wise smashes the creations of the fathers because it is an easier job, and more spectacular.

They claim that a prohibitionist took a commission on money collected for the great cause, which so hurt the sensitive conscience of the Rockefeller family that further contributions were denied, which is what we must expect from those who never, never took a commission on a quart of gasoline or a ton of coal.

Defining religion in the terms of yesterday will not call back to the church the rebellious people of yesterday.

Now they are quarreling over the question whether the world war was a success or a failure! They will be quarreling about it in the next century. We shall let them quarrel, but let us hope they will not put it to the acid test of trying it all over again.

Doing things worth while: A couple in France sought to make a record of continuous dancing. The man danced for twenty-four hours and six minutes, the woman held out for only fifteen hours—which teaches us, dear children, the superiority of man.

Under the limitations of the past we developed some big men and women, which the full blown opportunities of the present fail to match.

F. A. B.

The Pasteur Centennial

I WAS lunching at a hotel in Paris with two American doctors, to one of whom I was indebted for a ticket to attend the exercises in honor of Pasteur at the Grand Amphitheatre de la Sorbonne.

"Why is a religious journal interested in such a gathering?" said one of the doctors.

"Because to us religion means the life of God in the soul of man," I replied. "Anything that is related to the discovery or spread of truth, to the promotion of the welfare of mankind or to human lives lived nobly, is 'grist for our hopper.' Pasteur, according to our conception of religion, was deeply religious because he lived a life that served God and man."

This seemed to please both doctors very much.

I count myself lucky to have come along just at the time of the Pasteur Centennial.

I didn't know that I knew so little about Pasteur. I supposed I knew all that most well informed people knew. I didn't know that I could learn so much in a few days.

These sober, able, clear-thinking American doctors put Pasteur on an eminence by himself. Koch, the great German who discovered the tubercle bacillus, Erlich, another great German who discovered salvarsan, making possible a real attack on "the black plague," syphilis, Calmette, another great Frenchman, they put on a lower level. And none of this is because they are pro-French and anti-German. It is refreshing to get with the great doctors, where there is the scientific attitude and spirit, and where men are taken for what they really are.

"The tendency of France is to shut herself up within her own borders scientifically," said my friend. "She is woefully behind Germany and Austria to-day in medical matters. She doesn't read outside her own borders. She is too self-sufficient. There is little for us to get here in Paris. We have to get on to Berlin and Vienna for the new things."

And yet it is this France, so backward in hygiene and public health, whose medical standards average so low among the great nations, which has given us Pasteur, whose work has revolutionized medicine in all the countries of the civilized world and whose discoveries are in daily use in all hygienic and public health measures and in the marvelous spread of preventive medicine.

Much of the public health work of the League of Nations and much that the League of Red Cross Societies, now holding an important meeting in Paris, is attempting is based directly on his work. Work like that of Pasteur is Christian according to the oldest traditions of the Master.

The great hall of the Sorbonne was an impressive sight this afternoon. The different colored robes of the professors of the various schools, choruses of students and a great band, delegations in the front row from other countries, the presence of the President of the French Republic, M. Millerand, and the historic hall itself, made it an interesting and even august occasion.

But what interested me most was the crowd packing floor and galleries as high as the great amphitheater went, with hundreds standing who could not get seats, all at 3 o'clock on a Friday afternoon.

Professor Bordet was down from Brussels to speak for Belgium. Over 200 medical schools had delegates there. It was a moving sight. It was a League of Nations. Louvain, Liege, Warsaw, Rome, Cambridge and Oxford were all cheered.

Twenty world representatives, each one representing a group of races or an intellectual section of the earth, the United States, South America, Central America, Latin Europe, the British Empire, spoke and then laid tributes in special cases on the president's desk. Dr. Welch represented the United States. One of the most interesting incidents was this:

Half an hour before in the vestibule leading to the amphitheater in which this ceremony took place, a commemorative marble slab had been unveiled in the presence of the British Ambassador. It bears the words, "Here the great Frenchman Pasteur and the great Englishman Lister clasped each other's hands." The Rector of Paris University, whose had been the generous idea of associating Pasteur with Lister, said, "We have wished to make eternal in a memorial this meeting which is the symbol of an even greater friendship, the union of the two peoples for the sake of justice, righteousness and the good of humanity."

Millerand made an effective little speech at the end. He appears like an able man.

The venerable Rector of the French Academy and President of the Council of the University, M. Paul Appell, and the Ministers of Public Health and of Education acquitted themselves in a dignified way.

I went the other day to the American celebration of the same event, arranged by the American University Union, the American Chamber of Commerce, the American Legion, the American Red Cross, the American Library, the American Art Association and several American clubs both of men and women.

Ambassador Herrick, who isn't much of a public speaker, but who is a charming gentleman, presided. Two politicians, an American Senator and a French Senator, and three scientific men spoke.

I had to laugh when an American pointed out how perfectly the American Senator's speech tacked on to the name of Pasteur sounded like a typical Lincoln's birthday address—"From humble surroundings, exhibiting great patience and courage, a great tender heart of sympathy—and for us to pattern after that great life, and the baby eagle with clipped wings reared with barnyard fowls until the great day, with wings grown, suddenly tossed by his owner in air, he gazed around, gave a scream and soared, for he was an eagle." We preachers had better not criticise, however, for we do worse oftentimes. A Frenchman leaned over and said to a friend, "Our Senator is worse." Both, however, were loudly cheered, more than the other speakers.

I can't speak too highly of the addresses of Dr. Wm. H. Welch and Dr. Wm. S. Thayer of Johns Hopkins and of Dr. Pasteur Vallery-Radot, a grandson of Pasteur.

Dr. Welch speaks always like a man who in the most simple, modest and charming manner is talking

out of a depth of knowledge and experience without preparation. All the interesting things he says are a part of him always. "The advance," he said, "made in America in medicine in the last three decades is largely a development of the work of Pasteur. Our modern public hygiene and bacteriology are all the result of the field he opened to exploration. For six months," he went on, "we have been having Pasteur celebrations in the medical schools of the United States. Through the generosity of the Phipps Fund our young medical students throughout the country have had circulated among them the fascinating Life of Pasteur by his grandson, Dr. Pasteur Vallery-Radot."

Dr. Thayer then told us in detail just what it was Pasteur did. Quoting the old Greek author, he said of Pasteur, "Happy is the man who bears the enthusiasm of a god within." The god within led Pasteur on his way.

Pasteur started his great work studying fermentation. He discovered that it was due to the introduction of a living organism, a bacillus, so small that its presence had been undetected. Taking up the old theory of spontaneous generation he demolished it, enunciating the theory of the universal presence of bacteria, in the air, the earth, the water, and the universal need of sterilization. His studies on vinegar made possible measures necessary for its protection. His studies of the diseases of wine led to what we now call "Pasteurization."

For six years, 1865-71, he worked on the diseases destroying the silk industry of France—baffled for a time because there were two diseases instead of one—starting all over after two years' work, but never giving up until he announced his discovery.

Working in those years on diseases of grapes and silkworms and seeing the significance of the germ theory of disease he wrote: "May we not be justified in believing that by properly devised measures we may arrest diseases like that which has lately raged in the valley of the Mississippi (yellow fever) or more recently on the banks of the Volga (plague)?"

A letter from the great Englishman Lister started him at the diseases of the higher animals and man.

So he conquered anthrax in sheep and cattle. Inexplicable things about anthrax made him discover how earthworms brought the disease from buried animals to the surface of the earth where they infected other animals.

Studying chicken cholera, he first gained his idea of an animal being a disease carrier. Inoculating fowls for cholera he reached the conception of preventive vaccination.

There was the mystery of rabies and a sense of helplessness in its presence. With anxiety approaching agony of soul he inoculated a little Alsatian boy brought to him so badly bitten by a dog clearly mad that he was sure to die, saved the boy and began a preventive treatment now world wide. Of 45,000 cases of people bitten by mad dogs brought to Pasteur institutes only 3,000 have died.

Asked once why he could not profit by his discoveries he replied: "We would count men of science who would consider such an act, unworthy."

"He was a great genius," said Dr. Thayer, "but always close to the common man."

"He was human in his gentle love of art. He was human in his impatience at opposition or criticism. He was human in his intolerance of little interruptions. He was human in devotion to his parents. He had forty years of active life and died with the world at his feet."

"He revived the biological sciences. He introduced into medicine precision and accuracy. He widened the scope of preventive medicine until now it is an international concern. He has given us a new conception of the solidarity of the race."

Dr. Thayer closed with a tribute to France, who has given Pasteur to the world, and to a League of Nations as the logical outcome of work like that of Pasteur and all men of science.

Dr. Pasteur Vallery-Radot, in replying to Dr. Welch and Dr. Thayer, said: "Nowhere has there been such a fertile field for trying out the theories of Pasteur as in the United States. Literally it was the Promised Land for men of science."

J. V. S.

Paris, May 25, 1923.

The Church and the Labor Movement

F. Ernest Johnson

Research Secretary of the Federal Council of Churches

IT is commonly said that the labor movement is essentially religious. That means, of course, that it is spiritual in its aim. Obviously, there are aspects of the labor movement that could not be characterized by any such terms. Continuous controversy between employers and workers tends to create and perpetuate a state of antagonism in which it is difficult to discover anything spiritual. On the other hand, even where the struggle is keenest a careful observer might find a measure of aspiration and devotion which could scarcely be described by any other word. In a recent article in a labor magazine, the writer thus describes the character of a friend: "I listened to him with respect, for his character had been chiseled out in clear, sharp lines on picket duty and in a thousand bitter fights with the employers." This is strange language to the average person who belongs to the "general public." But a reverence for loyalty and moral courage is revealed in these words as unmistakably as if they were used to describe the comradeship of two soldiers in the Argonne Forest. Pathetic as is the continued warfare in industry, it has its idealistic aspect just as truly as fighting for a flag. Indeed, one is at a loss to find any other comparison that will make clear the attitude of a labor union in a strike than that of a nation at war for ends that it believes worthy and righteous. America in the late war was led into the use of all the weapons of a warfare so horrible that many persons are asking whether war is ever justified as a means of

gaining national ends. Yet in the midst of the struggle there was developed a measure of devotion and self-sacrifice which challenged the admiration of the world. Christian men and women are now seeking a way to preserve the spiritual values of patriotism and devotion to national aims and ideals, while at the same time endeavoring to put an end to the recurring brutal struggles between rival nations.

So it is with the warlike aspect of the labor movement. The strike can be done away with as war can be done away with, only by finding other means of giving expression to the elemental desires that drive men to desperate expedients.

Curiously enough, it seems to be the idealism of the labor movement that makes it somewhat hostile to the Church. Labor's tendency to be critical of the Church arises out of the very nature of the labor movement on the one hand, and of the Church as an institution on the other. All institutions tend to be conservative. The word "institution," derived, as is well known, from the Latin word meaning "to stand"—the same root from which our word "static" comes—is a sufficient explanation of typical institutional policy. The Church has always been controlled by conservative sentiment and only very slowly do progressive ideas and movements within it make headway. The Church reflects the existing economic and industrial situation. It is, generally speaking, controlled by the "substantial" people. It is not true to say that the working people do not go to church, particularly if one has in mind the Catholic and Lutheran Churches. Great communions like the Methodist and Baptist Churches have large numbers of working class people in their membership. But it is unfortunately true that many of the most thoughtful and even the most idealistic and spiritually-minded people in the labor movement are quite estranged from the Church. It is not merely that the Churches do not do anything for them. It would perhaps be more accurate to say that they feel they can not do anything with the Church. There is a lack of sympathy and understanding between the Church and working class people as such. The Church's message is often quite consistent with the maintenance of conditions in the world exactly as they are and with the existence of grave cleavages between class and class.

The Church as an institution, and one of the most conservative institutions, finds it hard to modify its attitude in keeping with changes in the social structure. Labor feels that in time of industrial crisis the Church reacts timorously and usually in a way that is consistent with the most substantial property interests rather than with the greatest weight of human interest. Thus the Church tends, so labor believes, to conform to things as they are, while the very purpose of the labor movement is to change things—not necessarily in a radical sense, but nevertheless to change them.

The recent announcement from Russia that the new "Living Church" movement finds it necessary to conform to the existing economic order and therefore to be in harmony with the Soviet Government, calls attention strikingly to the dependence of organized religion, the world over, upon its economic environment. Labor feels that the Church has too generally done what the new Russian Church is doing—that is, it has accepted the whole economic scheme of things with all its injustices, just as the "Living Church" is now taking the Soviet Government to its bosom. This feeling on the part of labor is sometimes aggravated by the adoption of aggressive business tactics on the part of the Church as an employer of labor. Few people realize to how great an extent the Churches in their publishing enterprises play the part of employer, and have to decide, as industrial corporations do, questions of labor policy. There are Churches that do things in dealing with labor which would be called highly autocratic if done by an industrial employer. At a recent meeting of a great religious body a telegram was received from a bookbinders' union, asking that influence be used to secure a living wage to workers employed in making Bibles and hymnbooks!

It would seem to be the duty and privilege of the Church, in relation to the labor movement, to discover the spiritual values which it expresses and the social ends which it serves and to magnify those ends and serve those values, while at the same time seeking substitutes for the crude weapons which thus far are the chief resources of a group which is struggling with what it believes to be its enemies. The Churches as national bodies, and to some extent as local congregations, have in recent years been making an approach to the rendering of this service. The Federal Council of Churches in the year 1908 created a Commission on the Church and Social Service, whose especial aim was declared to be "to secure a better understanding and a more natural relationship between workingmen and the Church."

The Social Ideals of the Churches, formulated during the last fifteen years, recognize specifically the most fundamental aims of the labor movement as having a spiritual significance. They call for recognition of the "right of employees and employers alike to organize," for protection of the workers from the hazards of industrial labor, for one day of rest in seven, for "a living wage as a minimum in every industry and for the highest wage that each industry can afford." These ideals have latterly been interpreted by the Federal Council of Churches as specifically endorsing collective bargaining and a democratic control of industry.

Even more definite and more extensive have been the pronouncements of the Catholic Church regarding the aims of the labor movement. "The Catholic Church," says Father John A. Ryan, "has always regarded organization, whether of employees or employers, as the normal condition." The great Encyclical of Leo XIII "On the Condition of Labor" says concerning labor organizations: "It is gratifying to know that there are actually in existence not a few societies of this nature, consisting either of workmen alone, or of workmen and employers together; but it were greatly to be desired that they should multiply and become more effective." The Catholic Bishops' Program of Social Reconstruction, issued in 1919, said of the right of labor to organize for collective bargaining, "It is to be hoped that this right will never again be called in question by any considerable number of employers."

These declarations have not gone unnoticed by the labor movement. It must be said, however, that they have impressed the workers much less than have several concrete activities on the part of the Churches in the interest of industrial justice. It would be difficult to overestimate the influence on the labor movement generally of the Interchurch Report on the Steel Strike. This undertaking in the name of the Churches to find and report the facts of a great industrial struggle in very considerable degree modified the coldness of the labor movement toward the Church. The several attempts that have been made to discredit the Steel Report—attempts that have been characterized by amazing misrepresentations—seem to have made no impression on the mind of labor. The Steel Report stands with them as a monument to the Church's integrity of purpose.

The timely pronouncements of several great Church bodies on the "open shop" movement, in its aggressive anti-union aspect, likewise impressed labor organizations. They attach much greater importance to a word spoken with reference to a specific controversy than to any number of generalities. No one can measure the harm done to the cause of religion in the mind of labor by the coupling of pious pronouncements with the justification of unjust practises. The praise of the Bible which accompanied the announcement that the twelve-hour day in the steel industry must continue, will not make labor reverence the one more nor hate the other less.

But any Church or any pulpit that seeks a friendly understanding with labor must be ready for rebuffs and disillusionment. Again and again a labor organization "reverts to type" in a crisis. That is to say, the long period of dependence upon force—a force which characterizes not only action but fundamental attitudes as well—continues to exact its toll and, faced by a crisis, labor falls back upon its traditional weapons and finds no basis of fellowship with the Church.

After all, this is but the working class version of the doctrine that "business is business," which precludes the application of spiritual principles to situations that involve a serious clash of interest. It must also be said that the attitude of labor toward organized religion has yet to be tested under discipline. The Church, awakened in recent years to the requirements of social justice, has spoken frequently in the interest of labor because it has so frequently been labor's rights that have been disregarded. With the increase in power and privilege that labor is securing, it may be almost taken for granted that the Church will more frequently feel called upon to speak to labor in admonitory terms. It does not appear that one class in industry is less likely than the other to abuse great power once it has been gained. It goes without saying that labor's attitude toward religion and the Church must be determined with reference to its behavior under moral discipline as well as under a ministry of vindication and defense.

Cruising Around a Changing World

XXVI On the Way to Mandalay

John van Schaick, Jr.

ELEVEN hundred miles it is—this little jog in the map of southern Asia from Singapore up the Straits of Malacca and over the Bay of Bengal to Rangoon. We have had hot days and hot nights, seas like a mill pond, clear weather, and all of the amazing cloud effects on the horizon for which this latitude is famous. We are

> "On the road to Mandalay,
> Where the flyin' fishes play,
> An' the dawn comes up like thunder outer China 'crost the bay."

Harry Hervey, "the novelist of romantic adventure," author of "Caravans by Night" and "The Black Parrot," who is on board, says "like thunder" means with the suddenness of a thunderclap. But as I have seen the sun come up morning after morning out of heavy banks of clouds, dark and threatening until he gilds them and paints them with silver, with gold and with red, I have put this other meaning into it. Night after night we hurry up from dinner to the highest deck of all to see the sunset—the best and the happiest hour of the day—the part of the trip which will stay longest in our memories —many seas, and sunset light on them all—sunsets which change mysteriously from day to day but never cease to fill us with the peace of God.

I asked Harry Hervey, who has a rich vocabulary, how a man could describe such sunsets, make one stand out from another on a printed page as they do when we see them, and he agreed that it was almost impossible.

Easter Sunday, the Jewish Passover, All Fools Day, and the full moon came together. I had the real Easter feeling last night when I stood up aloft forward and saw the full moon come up out of the sea in the east and the sun go down in the west, and realized that Easter Sunday was dawning at home. Then the Easter hymns and solos out on deck fell like a benediction on the day.

* *

I wrote the above paragraphs on Easter Monday. Since then we have seen Rangoon, capital of Burma, a city of 237,000 people. We lay for two nights, a day and part of another day in the swirling muddy waters of the Rangoon Estuary with its dangerous tidal currents. Over a neck of land we could see the main Irrawaddy. Near by was the creek which at high tide lets steamers through to Rangoon from the Irrawaddy, navigable for 900 miles up into the country. Little Irrawaddy steamers carried us back and forth between our ship and Rangoon, half an hour away.

As is inevitable with such a large party, we get all kinds of experiences from returning travelers. Some "saw nothing," "wasted their time," "got fed up." Others had the "time of their lives," "wouldn't have missed it for the price of the cruise." Some took letters of introduction to government officials

or wealthy traders, and had private cars at their disposal and were entertained in beautiful homes. Others, in hot little four-wheeled pony carts or gharries which look like small milk wagons and hold three, got separated from their guides and were carried always "back to the hotel," to sit in packed lobbies with sweating Americans, or to some shop. The conductor, however, soon straightened such things out.

Some found missionary friends or the Y. M. C. A. or Y. W. C. A. people and got a glimpse of what they are doing. Other independent souls wandered off alone and had delightful experiences of all kinds, especially in the unique bazars for which Rangoon is so famous.

Mr. Clark had the elephants brought back from summer quarters in the jungle to haul teak wood logs around and carry people on their backs. The elephants were much more amiable than I should have been about it. He had his guides take us to the home of the multi-millionaire Chinese merchant—the show place of Rangoon—through the parks, gardens, business sections and great pagodas.

Most of us on these one or two days stops are altogether too much confined to lunching and dining at the "first or second sitting" of some particular hotel. We had far better take a ship's biscuit in our pockets or get our meals at some little restaurant as a few wise travelers are wont to do.

In Rangoon we found two opposing forces pulling on us in regard to visiting the Shwe Dagon, the great pagoda, the center of Buddhist worship in Burma, the show place of the city. It seems that three or four years ago an impulsive Englishman pulled off his stockings as well as his shoes, declaring that only with bare feet should one approach such a marvel. At once the Buddhist authorities issued an order that everybody must go with bare feet. Previously pilgrims had removed shoes and put on sandals.

The resident British resent the order as a semi-political attempt to humiliate them as well as all Western visitors. They do not go nor let their guests go. Nor do the American missionaries encourage people to visit the place. Doctors say that natives with all kinds of filthy diseases walk there and that a cut on the foot might be serious. The story was circulated that a lady in a tourist party ahead of us had died of sunstroke as a result of walking to the pagoda and another lady had blistered her feet on the burning stones and had them infected.

Probably not over 20 per cent of our company went, but several of that 20 per cent made the ascent twice. We had a glorious full moon in Rangoon. That was the time to make the pilgrimage. The dirty walks were hidden, the booths of "the money changers" and traffickers in the temple were in the shadow. The soft, mysterious light of a tropic night fell over everything.

I went up alone by day. I felt no loss of dignity and no sense of danger. But I got no thrills. I was too much amused to see dignified rectors and heavy-built priests of our party paddling around in their bare feet. I was too busy scurrying for shady patches to get my own burning feet off the hot stones. I was too anxious to get back to our own special party waiting in the hot sun down below. But in spite of all it was worth while.

Imagine a pagoda 368 feet high, covered with pure gold from base to summit, standing on an eminence 168 feet above the level of the city. Of course it dominates everything. We saw it from the deck of the ship when we were miles away. To get to the level from which the pagoda rises, one must climb long flights of stairs, bordered on each side by the inevitable booths, hundreds of them, selling flowers, images, blocks of wood and souvenirs of all kinds.

The pagoda itself is a cone-shaped structure, with no interior, but is built solid of brick. It has a relic chamber underneath. The place of worship is the enormous open platform 1,400 feet around, from which the cone-shaped structure rises. It was on the platform that we scorched our feet, for the sun beats down in Rangoon with power and with punch. All around the platform are little shrines and altars and many Buddhas where people were worshiping. Whole families with infants in arms knelt on the stones saying prayers with loud intonation. When they finished they stepped forward to the altar with bunches of beautiful flowers, coins or whatever else they had to present. An act of special merit is to purchase gold leaf and climb up with the attendant and help put it on the gilded *stupa* or main body of the structure. The temple is kept regilded in this way and by public subscription taken once in each generation. I found our promising young novelist climbing down from a dizzy height where he had been with his gold leaf to get experience, local color and material for his next book. His early life in India, his travels in the East, his wide reading, make him a better companion than most native guides. Around the Shwe Dagon are public parks which give it a setting. The nearest I came to thrills was when I saw a little child toddle up with flowers for Buddha, and when I saw the pagoda rise in golden glory above the trees which surround a little lake in the park.

I am indebted to this cruise for putting deep into my subconsciousness the truth that there is a Burma and a Rangoon only a few weeks away from home, and that they are places to put on the list to be read about and studied and visited in leisurely fashion in the years to come. A bird's-eye view of what there is around this world, a touch here and there, a bit of flashing color, an awakened interest in strange places and peoples—surely this is nothing to sneer about even on a trip as rapid as ours.

Just as big in missionary history as the Shwe Dagon is in Buddhist history is the figure of Judson. He started as a Congregationalist, he labored all his life as a Baptist, but he has become a universal possession. The Britannica describes his character and his place in history in one sentence: "Judson was perhaps the greatest, as he was practically the first, of the many missionaries sent from the United States into foreign fields; his fervor, his devotion to duty and his fortitude in the face of danger, mark him as the prototype of the American missionary."

He must have had personality and charm, for he induced three strong, able and charming women to marry him and go to Burma to share his sufferings, his dangers and triumphs. And a biography has been written of all three: Knowles, "Life of Ann Hasseltine Judson" (1829); Emily C. Judson, "Life of Sarah Hall Boardman Judson" (1849); Asahel C. Kendrick

"Life and Letters of Emily Chubbuck Judson" (1861).

Ann Hasseltine Judson went out with him on his first voyage in 1812. At Rangoon they toiled together at the language. They began together to translate the gospels. When war came in 1824, between Burma and the East India Company, they were in Ava. When Judson was put in prison by the native ruler, his wife stood by, carried him his food daily for two years, cheered and sustained him. Those who know say that the little book "Ann of Ava" is a classic painting, a memorable picture of man's courage and woman's constancy and devotion. When peace came, largely through Judson's efforts, her work was about done. She died in 1827.

Out of the pioneer work of Judson and the other men of his day there have come schools, colleges, hospitals, churches and mission stations all over Burma. They are under the fostering care of the American Baptist Missionary Association. Especially interesting was the huge printing establishment in Rangoon, as big as the great Methodist printing and publishing house in Singapore. This Baptist plant in Rangoon is in a large modern building, well lighted and ventilated, and is equipped with the latest machinery. It employs 250 natives, men and women, who earn from $5 to $30 a month, takes on big commercial contracts, gets out four religious newspapers, and not only is self-supporting but pays the salaries and house rent of several missionaries connected with it, and even cares for some of the replacement cost of machinery. Books and pamphlets are printed in fourteen different languages. It was a model of efficiency. In the midst of criticism so often heard of the slack and shiftless business methods of church people it was interesting to see a plant with this kind of executive control.

The only jarring notes were these, due probably to misunderstanding:

When I asked if $5 a month was a living wage, I got the rather indifferent answer: "Yes—in the way such people live." When I spoke of shower baths for a place of such intense heat, to go with the admirable new toilets, the reply was: "What, have these people bathing on our time? They bathe enough anyway." When I asked what was the big difficulty in running such a plant, the prompt positive statement was: "The carelessness and slackness of the workers. One has to be after them all the time."

And yet to balance this apparent criticism I must speak of three things: One was the filtered and artificially cooled water available for everybody and the free modern medical care given to all employees; another was the courtesy and kindness with which the superintendent addressed the native workmen to whom he spoke; and the third was the picture of Phinney, the old superintendent who died a few months ago, taken from old newspapers or circulars and fastened to machines here and there all over the place where the workman could see it as he lifted his eyes.

In an Eastern land full of idle people—these workmen probably thank God they have their chance here.

Before landing in Rangoon I met a fine young Baptist missionary about to leave for the World Convention of Baptists in Stockholm. When I told him I was going to the publishing house to get the life of Judson he said, "Be sure to ask for 'Ann of Ava' too, and the 'Star in the East,' the story of the marvelous spread of Christianity among the Karens."

When I asked for these books I found that not one copy of any of the three great lives of Judson could be bought or borrowed for consultation. Nor did the publishing house have "Ann of Ava." It hurt the bright, able, conscientious girl who looked after the books, and it made me sorry I had joked about it. In one of the largest publishing houses of the East, which itself is a monument to the self-sacrifice, the iron will, and the Christian faith of one gigantic figure, where busy presses are turning off millions of pages a year, something on Judson ought to be found, and I am inclined to think in the future will be found. At least some good Baptist ought to send out to them a copy of the Rev. Edward Judson's life of his father, or Francis Wayland's two volume work, or the "Life of Adoniram Judson," by Robert T. Middleditch.

Over in front of the Strand Hotel an enterprising native had brought out all the new and second-hand books and magazines in English he could lay his hands on and did a thriving business. On a chance I said to him: "Have you the life of Judson?" His face broke into ready smiles as he dived under his stand and came up with an old copy of *Life* in one hand and of *Judge* in the other hand. Then I gave it up.

But better than any "life" of any historic character, however great, were some of the living epistles known and read of all men.

If these Baptist missions had done nothing but produce a life like that of Dr. Sausa, the famous native woman doctor and surgeon, they would have justified themselves abundantly, but they have produced thousands, if not so famous at least useful and devout.

Dr. Sausa came on board before we sailed with her sister and Mrs. Cochran, a member of the old Stickney family of Washington, and a young minister, to see Miss Nolles, a cousin of Mrs. Cochran, the Rev. and Mrs. Edward Simpson, and to visit the ship.

We took these valuable lives down to see Mrs. Simpson, who was ill with smallpox, although we did not know it until the next morning.

All I heard of Dr. Sausa made me feel that she was like Grenfell of Labrador in the value her life had for innumerable other lives. She has had the finest medical training of Great Britain and of the United States, has studied with Crile and Phinney and Cushing and others of our best, and now is giving her life to healing the sick, educating the masses and lifting the medical and surgical standards of her own country. From the Viceroy down, the people of Burma do her honor. Just one such modest, competent, cultured life is a greater memorial than all the biographies and all the golden pagodas in the world.

When one comes into direct contact with Eastern diseases and studies just a little into the horrible practises of native medicine men, when one sees malformations or growths or looks into the deep eyes of patient women sufferers, and when one goes near

these breeding places of the plagues which now and then roll out over the world endangering all humanity, one begins to appreciate a little what can be done by a medical missionary, and especially by one native born and scientifically trained. And it won't be long before everybody will see what the man who wrote about the Karens doesn't see, that none of this Christlike devotion and sacrifice depends on any particular theory of the atonement but simply on following Christ.

"A Star in the East," the book about the Karens, by the Rev. Edward N. Harris, gives a fascinating picture of a wonderful work. One sees the author with his dying mother years ago in Burma, and the mother, far in the wilderness and away from all helpers, fixing her own hair and arraying herself in her own grave clothes to spare her bereaved husband and little boy these last terrible offices.

But the book is full of flings at scholars patiently trying to get at the truth. Men like the Baptist scholars of Chicago University he classifies with the lowest forces of evil in Burma itself because they hold a different view of Divine inspiration.

The day is coming in this rapidly changing world when men will learn that no harm can come from truth of any kind, whether it be of the scientist or of the mystic, but that all truth is of God. In that day we will all know some of the allies and friends whom now in our twilight we consider enemies.

Bay of Bengal, April 5, 1923.

Is Our Nation Going Backward?

George A. Gay

ONE of the cardinal principles of our government is the separation of Church and State, and nowhere is this illustrated better than in our educational system. For generations a spirit of freedom has prevailed in our schools. In our common schools new text books have been issued to embody advances made in science and discovery, and the pupils were taught to welcome new light. In our high schools the spirit of free investigation was encouraged. In our universities men were urged to experiment and to investigate, and new discoveries in science were heartily welcomed. Whenever a book appeared which threw any light on the great questions of the origin of life it was recommended for reading. Sometimes it was approved, sometimes it met with disfavor, but either decision was reached only after careful investigation. *The point to be kept in mind was that our educational outlook was progressive.*

For fifty years the teaching of the doctrine of evolution in all of its branches has been increasingly fruitful. In whatever direction the light of the new knowledge has been turned it has disclosed undreamed-of facts. During all this time there has been a strong minority who viewed the doctrine of evolution with alarm. Many preachers and churches considered the teaching of evolution as that applied to man destructive of faith (generally confounding dogma with faith). This opposition has served a good purpose. It has obliged scientists to verify their conclusions with utmost care, and it has served to balance the materialism of many teachers. It has also contributed towards the efforts of many able men to harmonize religion and science.

At present, however, this wholesome spirit is fast disappearing. The anti-evolutionists have declared a war to the finish upon the doctrine of evolution of man and upon all who teach it and hold it. In their zeal they have entered the political arena, have introduced in several legislatures bills prohibiting the teaching in the tax-supported institutions of various states, and have demanded the dismissal of those instructors who hold and teach the doctrine of evolution as that applies to the origin of man. It seems impossible that their efforts to control our law makers should succeed, but more or less drastic bills are even now before many of our state legislatures, and in at least one the passage of one of these bills has been secured. It seems probable that similar bills will pass in other states unless lovers of freedom unite and defeat these attempts to turn back the hands of progress, for there is no record in all history of any people being *legislated* into truth or out of error. If evolution is false, it will fail. If it is true, it will prevail, and no amount of legislation can interfere with either result.

The real issue, however, the issue that every thoughtful person in this country must discover and face, is not whether the doctrine of evolution shall be taught in our schools. The question of the teaching or non-teaching of this particular doctrine has ceased to be foremost. *The vital issue is: Shall the "Fundamentalist" group control the educational program of the United States?* Is the Church as represented by that group of zealous anti-evolutionists to dictate what shall or shall not be taught in our schools? We would undoubtedly consider it a most unfortunate policy if the Jews were allowed to prescribe our educational programs. We would view with alarm any attempt of the Roman Catholics to take charge of our educational activities. Is it any less dangerous to permit the "Fundamentalists" to influence legislation which has in view the control of the teaching in our public schools?

One university in the South has dropped from its staff of instructors all Unitarians. Another has dismissed a professor of psychology because he proposed to use Robinson's "The Mind in the Making" as a text-book. Harry Emerson Fosdick is a storm-center because he dares to assert his belief in the doctrine of evolution. The Rev. Mr. Buckner has retired because he persisted in publishing his modern views of the Bible. He would have been tolerated if he had kept still.

The "Fundamentalists" are thoroughly organized and are determined to win their fight against the teaching of evolution in the tax-supported educational institutions of the country. Strange to say, the same group is as aggressively insisting upon teaching the Bible in the same institutions, and by teaching the Bible they mean teaching it according to the strictest orthodox opinions. They do not desire to have the Bible taught impartially, dispassionately, in a scientific manner; their aim is to have it taught in a doc-

trinal manner. The Bible to them is not a great literature, it is the repository of dogma. What they wish is not so much the teaching of the Bible as it is the teaching of their particular interpretation of the Bible. And such Bible teaching is of necessity *sectarian*. And *sectarian teaching* is absolutely *forbidden* by the *Constitution* of the United States! Freedom of investigation, impartiality in presenting truth in all subjects in our educational institutions, is guaranteed by our Constitution.

What with anti-Jew, anti-Catholic, anti-Evolution, anti-Liberal and other "anti" propaganda, with insistent pressure upon legislators, controlled press in some instances, systematic agitation by able speakers, the influence of leading revivalists, and other special agencies, the United States is in a fair way to become not the land of the *free* but the land of the *anti*. A man has to think before he speaks to-day. If he dares to defy the opinions of the majority or of the influential minority, he is subjected to various kinds of pressure and persecution. Indeed many men are beginning to feel like martyrs for liberty if they presume to think independently and to speak fearlessly. The days of tolerance and fair-play seem to have vanished.

Have we gone back to the Middle Ages? Is a Protestant Inquisition making its appearance? Is true liberty a thing of the past? Has the United States departed from its time-honored and true tradition of hospitality to new ideas? Has Christianity degenerated in these United States into an exclusive, pharisaic, unprogressive, dogmatic religion? Is real neighborliness, universal brotherhood, kindly co-operation unpopular? Are racial bitterness, religious intolerance, social strife, to prevail? Are we facing forward or backward?

Vest Pocket Lay Sermons

XXXII Jordan's Burial Ground

Agricola

TAKE a charming walk, as I did on July 19 of a certain year, with a Baedeker in your hand and a care-free spirit within, along the beautiful English countryside from Slough to Rickmansworth. Rarely will you find a scene more peacefully fair or more mentally refreshing. It is an idyl of English lanes and hedgerows, of giant beeches and noble elms, of quaint fifteenth century cottages looking out of bowers of climbing roses. You are within thirty minutes of the roar of London, yet in a rural world almost as quiet as the churchyards you pass on your way.

What an array of noted places—Stoke-Poges, forever sacred in literature, Burnham Beeches with giant gnarled tree trunks centuries old, now a part of London's playground, Beaconsfield with its memories of Disraeli and Burke, and Chalfont St. Giles with its traditions of Milton. A few miles farther in a sylvan scene on this quiet country road is a small chapel and burial ground which awakens a thrill in every American breast. Beneath one of these simple stones, scarce two feet in height and not three inches in thickness, rest the mortal remains of William Penn. His wife lies beside him, and five children, with headstones that could not be distinguished from each other ten feet away.

The elms above and around let in a wavering sunlight on these simple tombs. Back from his immortal adventure in the woods of America Penn rests in his native soil and among those he loved. We of America remember him for his beautiful experiment among the Indians, forgetting his stormy but noble career in his native England. For Penn was bitterly persecuted for conscience' sake. He spent much time in prison, was haled before harsh judicial tribunals, and only escaped after suffering tortures for a cause he would not renounce.

Penn was not a mere theorist or sentimentalist. Besides being an excellent business man he was a distinguished pamphleteer in an age that produced the Areopagitica, and a Fellow of the Royal Society that included Newton. An ardent Quaker, he was close to Charles II and stood high in royal favor. He inherited estates in Ireland and was given an empire in America.

Peace has seldom had a more distinguished or successful advocate. Long before the era of Pacifism he proposed an international Court of Arbitration. His treaty with the Indians, which Benjamin West has rendered pictorially familiar to every school-boy, was a treaty that required no humiliating surrenders of territory and was never broken. It was a vindication of human brotherhood and a practical illustration that mutual understandings are immeasurably superior to armed force. In short, it was the Christian precept translated into practical statesmanship, idealism become concrete fact.

At twelve Penn saw the "inward light." From that time on it guided him through life. He declared himself amenable only to conscience, communed direct with God, and became the commanding apostle of the simple life. Heretic as they were both in theology and politics, the Quakers—"Friends" indeed of man—are now numbered among the salt of the earth. In the late world struggle no more beautiful or valuable service was rendered in any field than that given by these people in modest garb, utterly forgetful of self, opposed to war, but ministering to human needs in true Christ-like spirit.

Penn sleeps by the little wooden chapel, under the checkered light of the obscure burial ground. His spirit is mighty and lives forevermore.

* * *

" 'Tis the front toward life that matters most—
The tone, the point of view,
The constancy that in defeat
Remains untouched and true;
For death in patriot fight may be
Less gallant than a smile,
And high endeavor, to the gods,
Seems in itself worth while!"

A TRUE PIONEER

To the Editor of the Universalist Leader:

The body of the Rev. Phebe A. Hanaford is buried in an obscure but pleasant cemetery at Orleans, Ontario County, New York, beside her daughter. Her grave is unmarked in any way. For years she was an eloquent preacher of the Universalist Church, as well as one of the most talented, earnest and eloquent members of a coterie of eminent women of her day. She filled with great satisfaction parishes at Hingham, Mass., Jersey City, N. J., New Haven, Conn., besides being for many years a free lance in the service.

Mrs. Hanaford was a speaker who, when she arose in any assembly to speak, drew the attention of every one. She commanded a following of ardent admirers. Among these were Susan B. Anthony, Elizabeth Cady Stanton, Julia Ward Howe, Mrs. Frank Leslie, Carrie Chapman Catt and other celebrated women. She was active in the Press Club and Sorosis of New York City, where she made her home for many years. She died in Rochester a few years ago, and I had the honor of speaking a few words in her praise at that time.

Mrs. Hanaford outlived her generation and her many friends. Had she died in her prime a nation would have known about her and paused to do her honor. As it was, few of the present generation knew her, or even of her remarkable career. It would seem that her resting place should be appropriately marked with an enduring shaft with her virtues properly inscribed thereon. She has no relatives who are in a position financially to perform what would be to them a loving duty.

I wonder if the women of our Church, who have heroically honored and preserved the name of Clara Barton as one of ours, are not capable of interesting themselves in the Rev. Phebe A. Hanaford, equally famous in her time, whose leadership in the woman movement was that of a true and great pioneer, and of whose Universalism there was never any doubt.

William Wallace Rose.

Rochester, N. Y.

* * *

"PUBLICITY AT PROVIDENCE"

To the Editor of the Universalist Leader:

The editorial in the *Leader* of June 9 under the above caption "hits the nail on the head." All that it says is the "gospel truth," and it left a good deal of "gospel truth" still to be said, too. It is now only four months and a few days until the Convention opens. Whatever "competent person" is assigned to the task of "chief publicist" (taking a little liberty with that designation), should be getting his plans in order to broadcast the substance of the business and the addresses among all the daily papers, and particularly the smaller dailies, wherever it is possible to send them. He needs a large corps of assistants who will be responsible for getting the gist of the addresses and the story of the Convention before the intelligent public. The impromptu speeches, the development of the business, and unexpected happenings, are matters for the chief and the reporters at the time and on the spot. Some of the reading "story" can be done beforehand. The briefs of the addresses should be made by the speakers themselves, at least a month in advance, sent to the "chief publicist," who should put them in print and distribute copies to his assistants, who may furnish them to editors throughout their territories, so that they may be available everywhere the instant the addresses are delivered. The public is not interested in stale news. Events are news the next evening, or the next morning after they occur. Editors must have it then or not at all. For the news that can not be forecast, we must be in touch with the reporters and editors in Providence whose dailies are members of the Associated Press. Great care should be taken by the set speakers of the printed program and the preacher of the occasional sermon that the substance of their papers be on vital, human, current, and practical thoughts and things, things that the churches and the public are interested in.

There should also be an eye to "pre-Providence publicity," of the coming Convention, sprightly stories incidental to the Convention, such as "The Romance of John Murray and Thomas Potter," "The Fight for Religious Liberty in America," "The Educational Institutions of the Universalist Church," "The Mission in Japan," "Founder of the Red Cross," "Women's Liberal Religious Work for America," and many others that will come to mind. These, if well written, might be got into Sunday papers, syndicated papers, and the small dailies in their Monday issues, and would bring us into large notice.

There are other avenues too to public notice that the active "publicist" would ferret out. I suppose the appointment of such an official falls to the trustees or the chairman. The hope is here expressed that such an official will be appointed early, and with a thousand dollars at his command to secure the greatest publicity that a General Convention has ever had.

R. S. Kellerman.

Greensboro, N. C.

* * *

"KIDDING OURSELVES"

To the Editor of the Universalist Leader:

Some weeks ago I read Dr. Hall's article attempting to expose the essential dishonesty in all these New Thought and Coue ideas that are about the country. Like everything else that Dr. Hall has written or spoken, it was clever. It all seemed so plain that the simplest could hardly help seeing the sound common sense of his position.

Yet the more I thought about it the less plain it became to me, the greater the difficulties it brought to my mind. Was it not an attack on the very basis of the Church and of our religion? What about the liberal churches that, instead of saying "Every day in every way" recite "I believe in the Universal Brotherhood of Man?" Are they not kidding themselves? During the war the *Christian Register* was logical enough to urge that those ministers who in war-time read their Scripture lesson from the Sermon on the Mount should be watched as "hidden pacifists." It overlooked the fact that in the Sermon is a prayer which was generally repeated through the war and "before battle" which contained this strange petition, "Forgive us our trespasses as we forgive those

that trespass against us." Was not this the very climax of "kidding ourselves?"

Besides all that the whole of Christendom professes to believe in "the leadership of Jesus." What about that profession? Is it anything better than "Every day in every way?" It is true that many have been doing scholarly work in making the leadership of Jesus fit in with our present day inclinations, but that does not solve the problem because it merely puts Socrates and Buddha and Gandhi and a lot of other heathens in the lead and Jesus down in the rear with ourselves.

But is Dr. Hall's fundamental premise correct? I had the opportunity to consult some of the world's greatest medical authorities on the matter. They said, "This reads like a very able man discussing something he does not know very much about." Dr. H. W. Mayo said, "It is not too much to say that in all cases the spiritual element is fifty per cent of the cure." Another authority declared that fifty per cent of the patients' troubles were rooted in a mental disturbance. Further than that many have no physical trouble at all. The Mayo clinic used to send such to the Christian Scientists. They now have a department for treating those neurotics much more intelligently than the Christian Scientist practitioners; and it must be remembered that these ailments are none the less painful and none the less likely to prove fatal because they are not organic.

After all, what is prayer? Is it not "kidding ourselves?" Do we expect to change the attitude or the purpose of God? Is it not suggestion, a higher form of suggestion, an appeal from our lower selves to our higher nature, to the God that is within us, that we may bring our whole nature up into harmony with the divine?

Ernest M. W. Smith.

Rochester, Minn.

* * *

UNITARIANS AS SEEN BY METHODISTS

"Tell us therefore, What thinkest thou?"—Matt. 22 : 17.

A series of sermons on Christian denominations is incomplete without Unitarianism. Unitarians are not pagans, because they teach "the Fatherhood of God, the Brotherhood of Man, and the leadership of Jesus." They do not belong with the Jews, because they teach Jesus as a saviour of mankind. They do not belong with the Roman Catholics, since they teach that man's reason should be used in the things of religion, and that no authority should intervene between a man and his God. Roman Catholicism and Unitarianism are the two poles in relation to each other. Unitarianism is a logical outcome of the freedom of thought which Protestantism promotes.

There is no place, then, for Unitarians except in the group of Christian Protestant Churches, since they are a Christian denomination, and should be so recognized. The last Christian martyrs in England were Unitarians who died for the cause of freedom in religion.

The big mistake made by many denominations of Protestant Churches has been a tendency toward Roman Catholicism, expressed in a spirit of intolerance, and a tendency to dictate in matters of religion. When Billy Sunday consigned Emerson and Channing to hell, he was practising Roman intolerance.

Unitarians teach that Truth rather than Doctrine is the vital matter. Doctrine is the approach to Truth, and the Truth behind the doctrine of the Trinity is the Personality of God, and Unitarians approach that truth through the doctrine that the Trinity is three different aspects of the Divine Personality rather than three distinct personalities. They felt that this doctrine was confusing and impractical and so preferred a simpler statement or approach to the thought of God.

One reason why many people have had no trouble with this doctrine is that they have accepted a ready-made religion, and thought little about it. It would be a good thing for every one to think on these things for himself.

Unitarians do not believe that man fell in Adam's sin and so incurred the hatred or wrath of God. They believe in a God of love and that such a God would not punish mankind for that which he did not do, any more than you or I would be willing to make an innocent person suffer for the crime of another. In his boyhood, William Ellery Channing went to church with his father and heard of the wrath of God toward disobedient man. He was unable to understand how his father could smile on the way home unless he simply didn't believe what the preacher had said.

Channing grew up a frail, delicate man, but he gave himself heart and soul to the task of teaching that God is a loving Father, and he thus contributed greatly to the change of thought which has come in all Protestantism.

Most of the New England poets were Unitarians, which many people can not understand. It is because Unitarianism was a cultural, a refined and intellectual religion in a day when so-called Orthodoxy was supremely doctrinal and discounted the esthetic and cultural in religion. This gives the broad and upward view which makes poets.

The Unitarians of Boston once employed, to conduct their sailors' mission, Father Edward Taylor, a Methodist seaman who was uneducated in the common acceptance of that term, but who was a literary and spiritual genius. In so doing they proved how liberal and free from prejudice they were. Father Taylor was taken to task by his Orthodox friends for his friendship with Emerson, and he well said that if Emerson went to hell he would change the climate, and emigration would set that way.

In our Methodist Hymnal we have five hymns by the English Unitarian Sir John Bowring, the best-known of which are "In the Cross of Christ I Glory," "God is Love, His Mercy Brightens," and "Watchman, Tell us of the Night;" one by the English Unitarian, Mrs. Sarah Flower Adams, "Nearer, My God to Thee."

Unitarians do not believe that the Atonement changed the attitude of God toward man, because they do not believe that He was ever hostile to the race because of Adam's sin. They do not believe that God ever turned His back on man and had to be mollified by the pleadings and sacrifice of His Son, a view entirely contrary to that which Jesus taught when he described God as Father.

Unitarians believe that Christ is to be followed, and his spirit is to be absorbed until it becomes a dominating factor and produces righteous living. They teach that character is necessary to salvation, and in that are not far from Methodism, which teaches that a faith which does not produce a good life is not faith. John Wesley taught that true religion results in a pure heart and a righteous life.

Unitarians believe in simple congregational forms of church government, each church being self-determined. Therefore there is little organization—some of them are coming to feel that there is not enough. We (the Methodists) have perhaps tended to err on the other side, and have too much organization because we have felt that men are not yet able to stand alone, and that they must have the help of a highly organized church. However necessary organization may seem to us in the present state of spiritual attainment, we must admit that in the last analysis organization is an apology for lack of spiritual impulsion.

Unitarians feel that religion should of itself stimulate a man to adequate activity without the mechanical propulsion furnished by organization. To them religion is a spirit, and for this teaching they have the authority of Christ.—*Sermon by a Methodist minister, W. Woford T. Duncan, of Pittsburgh, reported for the Christian Register.*

Home and Children

THE THINGS I MEANT TO DO

The things I meant to do to-day
  I never did at all;
Those things, I am compelled to say,
  I can not now recall.
I know that there were many things
  I really had in view,
But from my mind they've taken wings—
  The things I meant to do.

The things I meant to do were wise,
  Of that I have no doubt;
But other problems would arise
  I had to straighten out.
They were important matters—that
  This morning well I knew;
But I could never quite get at
  The things I meant to do.

And there's a reason: Ev'ry morn
  What we shall do we plan,
And yet the man was never born,
  Since this old world began,
Who didn't find, in mill or mart,
  Some problem that was new,
And never got a chance to start
  The things he meant to do.

And it is better as it is:
  The mortal man is wise
Who tackles problems new of his
  As problems new arise—
Who works the nearest puzzle out,
  Who sees the matter through,
And doesn't worry much about
  The things he *meant* to do.

Douglas Malloch.

* * *

OLD MOLLY'S FOURTH

Rose Brooks

DAVID plumped his tin pail of potatoes down on the plank table in the cook-shack by the creek. "I asked him this morning,—just now when I went for the potatoes, and he said no, not a firecracker," he announced hopelessly.

"Mr. Griffin?" asked Lizzie, the cook, an important member of the Martins' summer camping party.

David nodded miserably. "I've got my letter all written, asking Uncle George to bring up the Roman candles and things when he comes, and Father said not to send it till I'd asked. He thought the woods were too dry—Father did."

"And Mr. Griffin thought so, too?" Lizzie by this time had the breakfast fire crackling briskly.

Again David nodded miserably. "Guess he won't let us have a fire to cook with next," he said.

Lizzie, beating muffin batter in a yellow bowl, handed him two eggs. "Break them in this for me," she suggested, and for a moment David's world again brightened.

"O David! I'm going with you for the potatoes," sang Betty, running down the pine-needle path from her little white tent. "And we'll ask Mr. Griffin 'bout the firecrackers. I got up early on purpose."

"Been," said David, pointing with a grimy forefinger at his tin pail. "And I asked him."

"Goodness!" said Betty, exasperated. "And I thought I was up before anybody in the world. He said yes, didn't he, David?" Betty's viewpoint was unfailingly hopeful.

"Said no," grumbled David, who was in no mood for explanations or for waste of words.

"Goodness, did he? Well, Father said he probly would." Betty was also a philosopher.

"You're a girl," said David. "You can't fire 'em off very well, anyway," and just here the doorway darkened and Lizzie and the two children looked up to see old fat squaw Molly, who loitered frequently into camp to sell wild berries. A friendly brown face had old Molly, with three green stripes of paint, much admired by the children, decorating her chin.

"Huckle?" inquired Molly, in soft guttural, as she slipped off the straps of her woven back-basket and lifted off a protecting layer of velvety thimbleberry leaves. "Huckle? I just pick."

"Hooray!" shouted David. "Put 'em in, Lizzie! Shall I put 'em all in, Lizzie? Huckleberry muffins for breakfast! Oh, why do they have to be washed? What difference does a leaf or two make, anyway?"

Molly smiled at the prompt disposal of her wares and asked presently, indicating a convenient stump outside the cook-shack: "Molly sit outside—rest? Molly hear David say Mr. Griffin say no. No for what?"

"No for Fourth of July," answered David, gloomily. "Guess you don't know Fourth of July, Molly," he went on. "You know firecrackers, Molly? Little red things, big as my finger, with string tails, and you light the tails and they go bang—bang!"

Molly nodded sagely. "Molly see boys light tails in Sisson—long time ago. Molly go back in woods."

"Won't hurt you," said David. "That's what all boys do—Fourth of July."

"Girls, too," chimed in Betty.

"If their brothers show 'em how," amended David. "Woods too dry," he further explained to Molly. "And now what is there to do on Fourth of July? Not a thing."

"To-day?" asked Molly, blandly. "To-day Fourth July?"

"Next week," said David. "Next week Wednesday—that's when Fourth of July is. Nice one it'll be, too."

"Well, you don't want to set the woods afire, do you?" asked Betty.

"Wouldn't," said David. "Guess I know how"—

But Molly interrupted in her soft guttural. "You know Big Meadow?"

David nodded with little show of interest.

"You know big pine—middle Big Meadow?" continued Molly. "Big pine dead."

"I know, too," said Betty. "Sometimes we all walk out there at sunset, 'cause it's the best place to see the whole of Mount Shasta from, and at sunset the snow's all pink.

"We burn him—big dead pine—next week—Wednesday night. You come? David? Betty? Lizzie? Your father, mother?"

"You're going to celebrate the Fourth? I didn't know Indians celebrated the Fourth!" David and Betty were instantly all excitement, and even Lizzie, mind intent on huckleberry muffins and bacon and eggs, looked her surprise.

"David say Fourth," said Molly. "Indians not know Fourth. Indians know moon," pointing skyward. "Wednesday night, moon right. Smoke carry smoke basket top of mountain," pointing to great Mount Shasta glittering in the morning sunshine. "Mountain melt snow—make berries good—Indians sell berries. Your father, your mother different some white people. Your father, your mother come help old Molly when she sick—help little Indian baby"

Again the doorway darkened, and this time Mr. Martin blocked the entrance.

"You really mean we may come to your tree-burning, Molly?" he asked, his voice vibrant with interest. "I don't know anything we'd rather do. Burn a basket did you say? Not burn one of these beautiful baskets you weave yourself?" And he fingered the smooth willow strands in Molly's back-basket with sensitive fingers.

Molly nodded "Burn him—good basket," she announced. "Berry-basket. Molly make another next winter. Mountain make berries grow—send water—smoke basket"— Just as Lizzie took two tins of gold-brown muffins from the oven, Molly rose. "You come?" she asked again. "Indians not ask other white people. You different. You come?"

David sprang to action. "O Molly, wait. You like coffee and bacon, I know you do! And if you never ate Lizzie's muffins!" Gathering up his supplies, he flew out to Molly's favorite flat stump, Father and Betty catching his spirit and helping.

Molly grunted her satisfaction. "You different," she again remarked, and fell to.

Breakfast on the table as Mother came down the pine-needle path. "Such a chattering I never did hear," she said, stepping under the stretched canvas which served as dining-room, after a friendly word with old Molly at her stump. "You sound like a family of crows. Huckleberry muffins! Molly bring them?"

"Molly. And she brought something better'n huckleberries"—David began.

"I wouldn't miss it for the world. I never heard of their asking white people before"—Father's voice this time.

"She heard David say Mr. Griffin said no to firecrackers," supplied Betty.

"Firecrackers?" scoffed David. "Who cares 'bout firecrackers? Guess none of the fellows at home ever went to an Indian tree-burning ceremony where they send up a basket in smoke"—

"They think the mountain receives it—a smoke basket"—said Father.

"But I never heard of anything so queer as its just happening to come on Fourth of July." This from Lizzie, bearing the coffee-pot.

"Mercy!" said Mother, covering her ears. "Is Molly, placidly eating her breakfast outside, the only sane person left in my world? If just one of you could talk! What Fourth of July bomb has old Molly, of all people, thrown into this camp?"

So it happened that when the first stars came out on Wednesday night, July the Fourth, Mount Shasta stood white and still in the dusk, the last sunset pink faded from its snows. And below, in Big Meadow, in a circle around a tall dead pine-tree, sat ten Indians and five white people.

"The flame ran round and round the tree to the very top, like a snake of fire," breathed Father.

"How'd they get Molly's basket up there, on the very tippy-top?" breathed David, as softly in reply.

Molly, huddled under a blanket, watched with anxious eyes. "Good year," she sighed in content, as the flame licked her beautiful basket into smoke. "Fire n ot stop till it touch basket."

No noise but the crackling of the big pine, whose burning branches could do no harm as they fell in the middle of the green meadow. No talk except in whispers soon hushed. Two hours, perhaps more, the watchers sat, till the great pine was ashes and coals.

"Smoke basket must be on the mountain-top now," said Mother, softly, getting up at last to go.

"Smoke make sure. Smoke blow all night. Wind right. Moon right," said old Molly.

With not so much as one further word, the Indians filed across the meadow and into the black woods beyond. Following their example and under the spell of the night, the white watchers filed as silently toward their own camp. Only when they had climbed the old gray worm-fence which separated the meadow from their own familiar pine woods, did any one speak.

"Whew!" Very soft was David's whistle. "I'm glad Mr. Griffin said I couldn't have firecrackers. Differentest Fourth I ever saw!"

"Because Molly said we were different," reminded Mother, gratefully.

"I feel more honored than by anything that's ever happened," said Father, heading his family on the homeward trail. "Mr. Griffin and all the rest of the farmers say the Indians never have asked them to any of their ceremonies."

"I always liked old Molly," ruminated Lizzie. "Doesn't matter if she is a squaw and has green stripes on her chin."

It was reserved for David to restore a normal feeling to the family after their evening of mystery. "So do I like old Molly," he said with enthusiasm. "And she likes coffee and bacon and muffins. She most always comes round meal-time and I'm glad she sat outside that morning she came with huckleberries and heard me talking to Lizzie. That's what started the ball rolling." He quoted Father with a grown-up air.

Mother smiled into the dark woods. "Partly right, David," she agreed, "but I'm going to believe the real reason for our invitation is the one Molly gave. Indians, white people, what's the difference? A human being—that's all anybody is."

"Well, anyway, it's the best Fourth we ever had," said Betty, with a prodigious yawn.

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Young People's Christian Union

THE DIRECTOR'S DATES

July 8. Shirley, Mass.

July 11-17. Y. P. C. U. Convention, Muncie, Ind.

July 20-29. Southern Young People's Institute, Chattanooga, Tenn.

Aug. 2-5. Texas State Convention, New Castle.

Aug. 12-19. Y. P. C. U. Institute, Ferry Beach, Maine.

Aug. 28-Sept. 3. S. S. and Y. P. C. U. Institute, Murray Grove, N. J.

* *

MOTHER CONGER

On the walls of the chapel at Lombard hangs the picture of "Mother Conger," whose love for the college in its early days was such a large factor in winning for it that support which assured its permanence. The family lived at Oneida, Ill., one of the smaller towns near Galesburg.

Four of Mother Conger's children married four members of the Wheeler family, who came from Danbury, Conn., back in the 50's and 60's. One of these daughters-in-law has now succeeded to the title, and in the Oakland church is known as "Mother Conger." It was my privilege to see her for a few minutes during a call made in the company of "Bernie" Ruggles. Her children and her children's children are active in his church and Sunday school.

Another descendant of the "Mother Conger" of many years ago is Mrs. W. H. Rollins, of Cleburne, Texas, whose work through the literature and other departments of the W. N. M. A. has helped so much in the spread of Universalism in the Lone Star State.

I am not sure that theological agreement is one of the essentials of domestic felicity, although I am quite sure it is a helpful factor, but I do know that from such families as these four, composed of one Wheeler and one Conger in each case, where a love for the church and its faith seems to be bred in the bone, there do come some of our most loyal and earnest and devoted workers.

The Young People's Christian Union has been a factor in the forming of no small number of these happy and fortunate young people's Christian unions.

* *

MORE NORTH CAROLINA PROGRESS

On the occasion of an earlier visit to the Tar Heel State, I wrote of the many evidences of progress to be seen here. Now I have made another visit and have found other evidences, not only of further progress, but of a more important kind of advance.

Lenoir County recently bonded itself for two million dollars for the construction of paved roads, and these have been built and are in use. Now Kinston, the county seat, has bonded itself for three hundred thousand dollars more for the construction and enlargement of school buildings. Schools are of greater value than roads, but roads pay more immediate cash dividends, and so they come first, and in larger amount. But a city of twelve thousand people, bonding itself for nearly a third of a million dollars for better schools for both white and colored children, is in the front line of human progress.

Another evidence of the progressiveness of the state is to be found in the agitation for the reform of the penal system, growing out of the Florida convict camp trouble. Politics are playing a delaying game, as usual, but the feeling aroused is too strong to allow the matter to rest long. Perhaps by the time that North Carolina has a modern penal system, Massachusetts will begin to think about starting action to do away with some of its antiquated prisons, like the one in Charlestown, and treat its criminals like human beings.

* *

CONTEMPORARIES OF JOHN MURRAY

In 1775 David Coleman came from Lancaster County, Pennsylvania, to the Piedmont region of South Carolina to make his home. In the same year, or very soon after, came Andrew Feaster, a native of Switzerland, Canton of Berne, who had come to Pennsylvania some time previously and settled near by, the settlement which grew up around these two families taking the name of Feasterville.

Andrew Feaster, and perhaps David Coleman, held the Universalist faith before coming South, though no one now knows where or how they came to accept it. They may have heard George DeBienneville, or even John Murray himself.

At all events, Andrew Feaster took every occasion to let his faith be known, preaching occasionally to his neighbors, although I believe he was not ordained. As a result there grew up quite a community of Universalists, and as some of its people moved on farther west and south, they became founders of Universalist churches where they settled. Most if not all the other South Carolina churches sprang from this one, as did some of those in central Georgia, my first church in Americus, the one near Louisville, Miss., and doubtless others. If I remember correctly, there were Colemans among the founders of the church in Camp Hill, Ala.

It was nearly sixty years before a church building was erected, the present structure being built by the sons of these first settlers in 1834, making it the oldest of our Southern churches, and one of the oldest organizations and buildings in the denomination. And it is the descendants of these and other early Universalists who are now among the most loyal and earnest workers in the church.

This was my first visit to South Carolina, where I spoke in the Clayton Memorial Church near Newberry one Sunday morning, and at Feasterville in the evening. In both of these churches the young people are starting in the work of the Y. P. C. U. With the blood and the faith of these early pioneers in their hearts, these young people of to-day can build the church of to-morrow.

Stanley Manning,
Director of Young People's Work.

For the Quiet Hour

Self is the only prison that can ever bind the soul,
Love is the only angel who can bid the gates unroll;
And when he comes to call thee, arise and follow fast;
His way may lie through darkness, but it leads to light at last.

Henry van Dyke.

The heart is always the real battlefield, and the open catastrophe is only the final consummation of a hidden conflict. There is no such thing as a sudden fall. What seems such is in truth the explosion of a mine which has long been a-digging unseen. Depravity is a progress "from sin to sin."

David Smith.

The way to argue down a vice is not to tell lies about it,—to say that it has no attractions, when everybody knows that it has,—but rather to let it make out its case just as it certainly will in the moment of temptation, and then meet it with the weapons furnished by the Divine armory.

Oliver Wendell Holmes.

First. Is it lawful? May I do it and not sin? Second. Is it becoming me as a Christian? May I do it, and not wrong my profession? Third. Is it expedient? May I do it, and not offend my weak brothers?

Bernard of Clairvaux.

Learn a wondrous secret, that pennilessness is not poverty, and ownership is not possession; that to be without is not always to lack, and to reach is not to attain; that sunlight is for all eyes that look up, and color for those who "choose."

Helen Hunt.

Each generation expects to gather and taste the produce of its own toil. . . . But God "giveth the increase" not for enjoyment only, but for reproduction; and ripens secretly beneath the thick foliage of events, many a fruit of our moral tillage, for the sake of the little, unnoticed seed, which . . . shall spread over a future age the shelter of some tree of life.

James Martineau

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

"The Missionary Enterprise is not the exclusive business of missionaries and Boards. It rests upon every individual Christian.

"No sympathy should be wasted over the common excuse that people do not have money to give. They spend money freely on the things that interest them. What the Church lacks is not ability but interest."

These words, printed on a large poster bearing an appropriate picture at the top, caught and held my attention. Hastily I memorized them and then turned to look at the scores of others which were awaiting my inspection.

I was spending the afternoon with Mrs. Mary Hill of Minneapolis and the first glance about her "work room" had discovered so much that was fascinating that it was with difficulty I kept to the systematic rule of looking at one thing at a time. Mrs. Hill, as many of our people know, is the originator of the literature boxes which have come to bear her name. Of the many schemes which have been devised to awaken missionary interest perhaps none has been more far-reaching. A woman of rare artistic skill, Mrs. Hill utliizes her gift in the interest of Christian missions, to which cause she is passionately devoted.

In answer to my questions she told of the growth of the plan during the past few years, and her record for 1922 showed something of the extent of the work as it is being carried on to-day. Although Mrs. Hill still devotes much time to the preparation of the boxes and posters, she has several helpers, art students from the university and others.

The material in the boxes is carefully selected and arranged and covers many topics of home and foreign missionary interest. When the work was of a purely local nature the boxes were circulated among the families of the church with the idea of interesting grown-ups and children in Christian missions. Now, however, their fame has spread and they are in demand by people from all parts of the country.

In the so-called Leaders' Boxes one finds a wealth of material for the chairman of a program committee. Nor are young women or children forgotten. Boxes filled with charming invitations and clever programs give one an idea of the untold possibilities along this line.

Each year sets of posters are made to go with the current mission study text books, and those in preparation for 1923-24 were wonderfully attractive in coloring and content. The value of these posters, combining picture and printed word, is very great. One realizes this at Northfield and other conferences as each day hundreds of people stop to admire and read them.

Psychologists tell us that eighty-five per cent of our impressions come through the eye. As I left Mrs. Hill and her abundance of attractive material I was more convinced than ever that we neglect a real opportunity when we use only the "ear-gate" in our endeavor to inform and interest people along missionary lines. Perhaps the very simplicity of the method has caused us to overlook it, but as Mrs. Hill has well said, "even the most ordinary material can accomplish much if used for the Master in his name."

S. M. A.

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MRS. FRED A. MOORE RESIGNS

It is with regret that we announce the resignation of Mrs. Fred A. Moore, literature secretary of the W. N. M. A., because of ill health. Although Mrs. Moore's resignation was received by the Executive Board in April it was not accepted until recently. Her successor has not yet been appointed.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

OUR FOLKS

Miss Mary Slaughter Becomes the Colleague of the President of the General Sunday School Association

The officers of the Sunday School Association are happy in the prospect of a devoted and efficient fellow-laborer. Miss Mary Slaughter began work on July first, succeeding to the position once filled by Mrs. Sarah Morgan Mercer.

Miss Slaughter was born and received her early education in Camp Hill, Ala. Her freshman work was taken at Jackson College, but she won the degree of B. A. from both Judson College for Women and St. Lawrence University. She has taught in high school and in the Southern Industrial Institute. While at St. Lawrence she spent much time in the Theological School and completed the prescribed course for ministers' assistants.

For a year Miss Slaughter has been assistant pastor of the large and important church at Haverhill, Mass., rendering thoroughly satisfactory service during the interim between ministers. From all who have been associated with her either in school or parish she has won the warmest commendation and it seems assured that she will be successful in her new field as she has in every other.

Miss Slaughter expects to spend about half of her time in holding Sunday school conferences and give the rest to work in the Boston office.

She is ready to give her utmost for our schools. Surely they are ready to welcome her and make the most of her abilities.

* *

CHATTANOOGA MAKES A RECORD

Down in Tennessee Brother Gay, Superintendent Currier and their associates keep everlastingly at it and vigorously at it. On a recent Sunday they set a new record for themselves, having every officer, every teacher and every scholar present. Now they intend to make the hundred per cent not extraordinary but usual. Moreover, their membership is increasing.

What other schools get perfect attendance?

* *

D. V. B. S.

It may be that a few people in the United States are unaware of the significance of those initials, but in a few years there will be none. The Daily Vacation Bible Schools (unfortunately but permanently named) are multiplying apace and are destined to render great service for the church and the country. They employ usefully and happily the summer hours that with many children have been worse than wasted.

We have quite a good many such schools of our own—most of them not reported to our headquarters. Moreover our people are co-operating in many communities for the establishment of interdenominational schools. In Lynn, Mass., in Bridgeport, Conn., and in Charlestown, Mass., Mr. Carl A. Hempel, Mrs. Janet Blackford and Mrs. Mary I. Chamberlain respectively are leading in community schools.

Among Our Churches

Church News and Interests

PERSONALS

Rev. C. H. Emmons, of Los Angeles, Cal., is a member of the Near East Relief overseas party which left New York July 4, on the Leviathan.

The address of Rev. William J. Metz, recently of Lockport, N. Y., and Mrs. Metz, who is president of the New York Universalist Sunday School Association, is now 36 South Center St., Perry, N. Y.

Recent letters from Miami indicate considerable improvement in Dr. Bisbee's health. The latest letter says: "The last week has been quite extraordinary on the whole with a marked gain along several lines. He went for his first auto ride (about fifteen minutes) and quite enjoys life."

Dr. and Mrs. John van Schaick, Jr., landed at Quebec June 20 and hurried at once to Cobleskill, N. Y., only to find that Dr. van Schaick's father had died almost two weeks before, and that the cable notifying him had failed to reach him. Dr. van Schaick will live this summer at Cobleskill on account of the illness of his mother, spending part of each week in Boston.

Illinois

Marseilles.—Rev. E. M. Minor, pastor. April 22 Dr. Tilden spoke in the church at the morning service about Lombard College and made an appeal for the half million dollar drive now on. The second Sunday in May Miss Helen Line was with our Sunday school. She visited each class, spoke briefly to the Sunday school, and also took part in the Mothers' Day program that followed. Miss Line was a very welcome guest, not alone at the church, but also in the pastor's home where she was entertained. The same day Miss Susan Andrews spoke at a special service in the evening. A union Mothers' Day service May 13, three churches uniting, was held in our church. A union choir furnished the music and the Congregational minister delivered the address. The baccalaureate service for the Marseilles high school class of 1923 was held May 20 in the Congregational church. Ministers of four Protestant churches took part in the program, including Mr. Minor, who preached the sermon. May 27 the Memorial Sunday service was held in the Universalist church. This was also a union service, our minister delivering the address. The local Odd Fellows lodge requested Mr. Minor to conduct a memorial service for that lodge and the affiliated Rekebah lodge. This was done on the evening of June 10. On the morning of June 10 the Sunday school gave its Children's Day program. The church was beautifully decorated with emblems and cut flowers. The exercises by the children, aided by the choir, were praiseworthy. At the beginning of the service the pastor christened nine children. We have begun rather extensive repairs on the church buildings. A new roof is being put on at this time. Contracts will soon be let for the redecoration of the interior of the building. Other inside repairs will be made also. Money is in hand to pay for these improvements as well as a good part of the amount necessary to repaint the exterior. The Y. P. C. U. raised over $300 last winter and will pay for the interior decoration. A report sent out recently by the church board was very cheering. For the eight months up to the first of June all bills were reported paid, and the church in fine shape financially and otherwise. Our drive for the quota for the Washington Memorial Church and Perin-Cate Home will be made next spring.

Urbana.—Rev. Ray D. Cranmer, pastor. Six members have been added to the church since the first of January. Several new families have been added to the parish during the last year and old friends and members have returned to the city. Children's Day was observed the second Sunday in June as usual, and a large audience expressed pleasure in the program. On June 17 our fifty-second anniversary in a church home of our own and our sixty-fourth anniversary as an organization were observed with a service appropriate to the occasion, and one of the largest audiences of the present pastorate appeared. After the service dinner was served in the social rooms of the church and about 125 were present. The dinner was followed by short talks by members of the church and the minister, recalling old times and prophetic of the future. Dr. L. A. McMasters acted as toastmaster. The church is making quite extensive repairs on the parsonage which, with new paper and paint and new oak floors, will soon be in fine condition. A group of younger women is raising money to decorate the interior of the church at an early date. This church will be represented by several of its young people both at Muncie and at Hoopeston.

Maine

Rumford.—Rev. Allen Brown, pastor. The Mission Circle closed its activities for the season by giving a silver tea. In June the Ladies' Aid finished their year's work by giving a supper at which they cleared $25. Our church will unite with the Methodists and Baptists during the vacation period. Nine of our Sunday school pupils have perfect record for attendance, during the past six months.

Massachusetts

Leominster.—Rev. Isabella S. Macduff, pastor. The twenty-fifth anniversary of the dedication of the church building was celebrated by a banquet on Wednesday evening, June 20. The banquet was in charge of Mrs. Leo Rolph and the ex-pastors of the church and local clergy and their wives were invited to be present as special guests. The principal address of the occasion was made by Rev. C. Guy Robbins, D. D., and there was music by an orchestra and vocal selections. This is the end of the fifth year of the present pastorate. During this period a mortgage of $3,000 has been cleared off, and repairs amounting to over $1,000 made on the building. All these obligations will be cleared up by July, at which time the society will be entirely free from debt for the first time in its history.

Taunton.—Rev. Elbert W. Whitney, pastor. On Sunday, June 24, Mr. Whitney closed his pastorate of eleven and one-half years, the longest in the ninety-eight years' history of the church. Numerous improvements have been made in the church property under Mr. Whitney's leadership and in particular two beautiful memorial windows have been given in honor of Rev. George W. Quinby, D. D., and Rev. Charles W. Mellen. In 1912 the church had no permanent funds but there are now bequests amounting to $8,300. During his pastorate Mr. Whitney preached 475 sermons, officiated at 301 funerals and seventy-four weddings, baptized forty-two children, made more than 6,600 pastoral calls and received fifty-eight new members into the church.

Springfield, Second.—Rev. Elmer D. Colcord, pastor. Children's Day was observed at the morning exercises June 10. Sixteen children were christened. Mr. Vrouir Arzrouni, from Cairo, Egypt, and Mr. Denchi Takeuchi, from Hawaii, students at the International Y. M. C. A. College, spoke at our Y. P. C. U. meetings recently. The church and Sunday school picnic was held June 16 in Forest Park. Improvements have recently been made in the church building by the addition of folding doors in the side rooms and a very attractive new carpeting. A campaign has been started for the sum of $25,000 to erect a community house on the Bay Street side of the church property. Knights of Malta from Westfield and Springfield Commanderies attended services in the church on Sunday, June 24. Many Springfield Second people attended the commencement exercises of Springfield College, on June 15, at which the pastor received a Master's degree and hood. In behalf of the church Mr. Colcord was presented with a gold fountain pen in recognition of the occasion. We shall have a luncheon booth for the fourth consecutive year at the Eastern States Exposition in Springfield in September. Visitors to the Exposition are cordially invited to visit us at our booth and rest room.

Marion.—Preaching services for the

season, with Rev. Francis W. Sprague of Jamaica Plain in charge, began with Easter Sunday and will continue to the end of December. August will be taken for a vacation. On June 24 the Marion Grange members were present in large number for a special service. Mr. Sprague spoke on the thought of Mark 4 : 28, showing the growth and promotion of the ideas of the Grange as these are illustrated in life. The Masons of Marion will attend our church at a special service early in the fall.

Michigan

Liberty.—Mr. Orin Stone of St. Lawrence University Theological School is supplying the pulpit of this fine old parish during the summer months. On June 24 at a special service in the afternoon Rev. William Couden was present and christened a class of fourteen children.

New Hampshire

Winchester.—Rev. Edgar R. Walker, pastor. Children's Day was observed June 17 with a Flower Pageant presented by the church school at the time of the morning service. The platform had been decorated with wild flowers and branches to represent a field. The children were appropriately costumed to represent flowers, trees, birds, breezes, raindrops and grasses, also spring and summer and the sun. Appropriate music was rendered throughout by the choir. The program was highly commended by a congregation of over a hundred. Five children were christened at this service. On June 10 the local lodge of Odd Fellows and Rebekahs attended the morning service in observance of their memorial Sunday. Mr. Walker preached on "A Universal Language—Its Alphabet, Friendship, Love and Truth." On June 24 the lodge of Masons, of which Mr. Walker is chaplain, attended the service in observance of St. John's Day. Our last service before the summer vacation was on July 1. On June 21 the Ladies' Society and the Y. P. C. U. gave Mr. Walker a surprise party in honor of his birthday, and presented him with a purse of gold in expression of their appreciation and esteem. The Y. P. C. U. served its annual supper on July 4. Plans are under way for the State Y. P. C. U. Convention to be held here in September and for the annual fair Oct. 18 and 19.

New York

Utica.—Rev. L. C. Nichols, pastor. On Friday, June 22, the 100th anniversary of this church was celebrated in conjunction with the meeting of the Central Association. It was a great day for Universalism in Utica. Services opened at 11 o'clock with a stirring address by Prof. Edson R. Miles of St. Lawrence University on the topic, "Universalism, Past and Future." After lunch Mr. Nichols gave the history story of early Utica and the local church. Then Rev. G. D. Walker, D. D., State Superintendent, gave the anniversary sermon. This was followed by a beautiful anniversary communion service administered by Dr. Frank Oliver Hall of Tufts College. Rev. Helene Ulrich of Gorham, N. H., gave a splendid talk on Sunday school work. Dr. C. E. Rice of Washington, D. C., a former pastor, gave an address on the changes that had taken place since his ministry in Utica. At the evening banquet a large group of people sat down to a real feast of both material and spiritual things. We had as guests the ministers from several local churches. Rev. L. C. Nichols presided and called upon Dr. Rice, Dr. Brokaw of the First Presbyterian Church and Dr. Hall. Several solos were rendered by G. F. Holbrook of the church quartet. After the banquet, in the church auditorium, Miss Dorothy Kramer of Cooperstown gave a talk on the work being done by the state Y. P. C. U. Dr. Hall then gave a wonderful sermon on "Universalism's Task." A social hour was then enjoyed in the parish house. Rev. L. C. Nichols, who had received a call to Salem, Mass., resigned, and the trustees would not accept the resignation without calling a parish meeting. This was done and resolutions were drawn up asking the trustees of the Salem church to release Mr. Nichols. They refused, and Mr. Nichols goes to his new field on Oct. 1.

Perry.—Rev. William J. Metz. pastor. Occasional services were held while our church was without a pastor, and under the devoted leadership of Miss Emma Hollister and Miss Isabelle Cole the Sunday school was kept open. Excellent congregations have been the order each Sunday since the coming of our new pastor on the third Sunday of May. Children's Sunday was observed on June 17 in the usual manner, the children taking part acquitting themselves most favorably. Two babies were christened by the pastor during the service.

North Carolina

Christian Hill.—Rev. Dwight A. Ball, pastor. This is a rural church which came into being only a few years ago by the devoted effort of a few local people. Though there was some pretty determined opposition in the earlier days, that has disappeared as the sincerity and devotion of our people have made themselves apparent. Two years ago this church came into the Southern Kinston circuit because the Clinton pastor could not care for it with the taxing work he had elsewhere in that circuit. Mrs. Ball goes for service on Saturday night preceding the fourth Sunday, then holds Sunday school and preaching service on Sunday morning and another service Sunday night. There has been a steady growth of fraternal feeling in the community and many not declaring our faith are regular attendants at these services. Five members have been added to the church and two children have been christened. In June, both Mr. and Mrs. Ball went to Christian Hill, arriving Saturday in time for a rehearsal of Children's Day program in the afternoon. The usual night service was held. Sunday morning following the opening of Sunday school a fine program of recitations and music was given by the children under Mrs. Ball's direction. She was ably assisted by Mrs. G. J. Holmes, whose patient work had made the day possible. One child was christened, after the pastor's talk on the significance and privilege of Children's Day. A bountiful dinner was served at noon at which the more than one hundred people who had been at the morning service were made welcome. At 2.30 a regular preaching service was held with about one hundred in attendance.

Pennsylvania

Scranton.—Rev. William H. McGlauflin, D. D., pastor. On Children's Sunday, June 10, an elaborate program was given by members of the Sunday school before the congregation at the morning service. Three little ones were christened. June 17 was observed as "Recognition Sunday." A class of young people, most of whom united with the church at Easter, were each presented by the pastor with a book, as the token of appreciation. They had completed a course of instruction on "What a Church Member Should Know." The course consisted of Sunday evening lectures, extending through two months, given under the auspices of the Young People's Christian Union. Of those who attended, ten persons took notes of each lecture and later they handed in notebooks for examination which, under the rules, won distinction for the recognition of good work. The lectures were given by Dr. McGlauflin, and his sermon was on "Pledged Allegiance." The Young People's Christian Union recently conducted a very successful lawn party on the grounds about the church. The proceeds will be used to defray the expenses of delegates to the State Convention at Reading, in September. A campaign, now closing, to free the church from all indebtedness has been the leading feature for the past month. It resulted from the offer of Mr. George B. Jermyn, through whose generosity the parsonage was recently painted and otherwise improved. He proposed to pay the $5,000 mortgage on the parsonage, provided other members of the parish would secure money enough to meet all other outstanding debts on or before January, 1924. John C. Wardell, C. S. Seamans and Louis Conrad were appointed a committee to lead in the canvass, and about $3,200 in pledges and cash have been reported; so the movement is an assured success. The indebtedness of the parish at the beginning of the present pastorate was over $12,000. Dr. and Mrs. McGlauflin, by a unanimous vote of the congregation, have been granted an unusually extended vacation. It will cover all of July and August and the first week of September. They plan an auto tour

along the Atlantic Coast, from New Jersey to Maine, inclusive.

Vermont

Washington.—Rev. C. A. Simmons, pastor. Our service on Sunday, June 24, was deserving of notice. It was Children's Day and the efficient committee from the Sunday school had prepared a program which was a model of efficiency and becoming brevity. More than one hundred persons were present. Two babies were christened by the pastor. Mr. Simmons gave a short talk to the children which was listened to with close attention. All the children acquitted themselves well, and the entire service provoked much favorable comment.

Derby Line.—Rev. Eugene L. Conklin, pastor. Children's Day was observed Sunday, June 17. The church was beautifully decorated with flowers and ferns. Four babies were christened. A generous offering showed appreciation on the part of the large audience present. The church closed for vacation during July and August on June 24.

* *

MATTERS AT MURRAY GROVE

Rev. H. M. Cary, who is to be resident pastor for the summer at Murray Grove, reports that applications for rooms are coming in rapidly. Now is the time to make reservations.

We shall open with power as far as preaching is concerned. Rev. W. H. McGlauflin, D. D., one of the ablest speakers in our Church and one ever popular at Murray Grove, is to give the sermon on July 15. Let the people show their appreciation by crowding the Memorial Church.

Increased attention will be given to the recreational side of the Murray Grove program. The tennis courts will be in improved condition and so will the croquet grounds. Probably the checker boards will be freshly varnished. Miss Alfreda Cary will see that there are good times every day.

* *

NOTES FROM TEXAS

The Texas Universalist Convention has been called to meet at Newcastle, Young County, Aug. 3, 4 and 5.

This will be our first Convention this far west, and we hope that all of our members and friends of that section of the state will make it a point to be present. A tent meeting will be held previous to the Convention.

Write Mrs. Geo. A. Terrell of Newcastle, if you expect to attend, giving the probable time of your arrival, etc.

Mrs. W. H. Rollins, who has had an active part in the women's work in the state, being at present president of the Texas W. M. A. and also in charge of the P. O. Mission, announces that other duties render it impossible for her to continue in these offices. She wants to take this way to thank the many who have sent her used copies of the *Leader* and other Universalist literature, and asks that no more be sent her, as she has enough on hand to last until her successor can be appointed, when due notice will be given, and we trust that those who have been sending their papers to Texas will send to the new chairman.

The P. O. Mission has played a very important part in the development of the work in Texas, many of our preaching points having been first started through this department, the organization at Newcastle being one instance of such work.

W. H. Rollins, Secretary.

* *

CHURCH MEMBERS REPORTED IN 1923

Previously reported	1,283
Malden, Mass.	4
Stockton, Ill.	2
Portland, Me., Congress Square	6
Christian Hill, N. C.	5
Everett, Mass.	5
Total	1,305

CHRISTENINGS

Previously reported, 385. Cambridge, Mass., Porter Square, 1. Portland, Maine, Congress Square, 23. Nashua, N. H., 1. Christian Hill, N. C., 3. Marseilles, Ill., 5. Liberty, Mich., 14. Springfield, Mass., Second, 16. Derby Line, Vt., 4. Washington, Vt., 2. Malden, Mass., 20. Swampscott, Mass., 10. Scranton, Pa., 3. Winchester, N. H., 5. Mukwonago, Wis., 1. Everett, Mass., 9. Perry, N. Y., 2. Total, 514.

* *

RESIGNATION OF DR. FISHER

At the meeting of the trustees of Lombard College May 29, 1923, Dr. Lewis B. Fisher offered his resignation as Dean of the Ryder Divinity School, the Theological Department of Lombard College now affiliated with Chicago University. The trustees referred the resignation to the Ryder Divinity School Committee.

The Committee met in June and after a complete discussion of the matter and in consideration of Dr. Fisher's request that an immediate successor be secured, voted that the resignation be accepted, to take effect Oct. 1, 1923.

A resolution was unanimously adopted by the committee expressing to Dr. and Mrs. Fisher "its extreme regard for their loyal and distinguished service, and Dr. Fisher's splendid and invaluable work as president of Lombard College and later as dean of its Theological Department. The new Ryder Divinity School on the Midway which they have so wisely built and of which Dr. Fisher has for eleven years been the dean, will remain a lasting monument to his consecration to the Universalist denomination and to his labors for education and the ministry."

Dr. Fisher has been connected with Lombard College since 1905, having been its president for seven years and for the past eleven years the dean of Ryder Divinity School. It was in 1912 that the trustees of Lombard voted to move the Ryder Divinity School to Chicago, and to affiliate it with the Theological Department of the University of Chicago, under the rules of affiliation of other divinity schools, while at the same time remaining a department of their respective colleges and under the control of their own boards of trustees.

Early in 1918, after a year's intensive work on the part of Dr. and Mrs. Fisher, the funds were completed and the foundation laid for the new Ryder House on the Midway, opposite the University of Chicago. The Ryder House is one of the most beautiful and complete of the theological schools affiliated with the University of Chicago. It is designed to be a home for students for the Universalist ministry, the class work all being carried on in the regular class rooms of the University.

The Ryder House is truly a monument to the efforts of Dr. and Mrs. Fisher, who not only moved the theological school from Galesburg where it had so long been a part of Lombard College, but planned and supervised the building of the fine structure now in Chicago. It will indeed be an everlasting monument to the consecration and loyalty of two of our most devoted workers.

* *

MOHAWK ASSOCIATION

The ninety-seventh annual meeting of the Mohawk Association at Middleville, N. Y., was a memorable occasion. The president of the Association, W. J. Gardinier of Herkimer, presided at the morning session. The Ladies' Aid Society of the Middleville church served luncheon—a cafeteria affair—when they fed forty-five. It was the only meeting we can remember when somebody had thought of everything that ought to have been thought of. It was a hot day—as usual—and some Samaritan had even thought of putting fans in all the seats. In the outer hall was a punch bowl filled with a cool and delectable concoction which was very refreshing. Any one of the one hundred and seventy-five people who enjoyed the hospitality and sampled the cooking would bear out this testimony without other criticism than that it is too modest.

The afternoon session opened with devotional services, led by Rev. H. M. Cary of Little Falls. A change in the order of the program was announced, together with a brief speech by Rev. DeWitt C. Reilly of Herkimer to the effect that he would withhold his advertised address on "Efficiency" in the interest of efficiency. Rev. C. A. Moulton of Dolgeville then gave his talk on "How a Church Grows." Rev. Maude Lyon Cary of Little Falls spoke on Mission Study with her usual forcefulness and happiness of illustration, and was followed by Mrs. C. A. Moulton of Dolgeville on the Sunday school. Mrs.

Moulton speaks "as one having authority" and gave a most helpful address. Rev. H. F. Moulton of Fort Plain then came on with his "Question Box Period" and dealt with a variety of questions in his accustomed breezy fashion. Rev. Helene Ulrich, recently of New York City and now pastor of the church at Gorham, N. H., spoke for the General Sunday School Association words of cheer and inspiration. By this time the afternoon was gone—for we had had also an hour's discussion of affairs in the different Ladies' Aid Societies of the ten churches. The discussion was led by Mrs. Ida Nestle of Fort Plain, the efficient president of Fort Plain's live society.

After the banquet came the evening mass meeting at which Mrs. Stoddard of Middleville presided at the organ and Prof. Edson R. Miles of Canton Theological Seminary took charge of the singing. Dr. G. D. Walker, our State Superintendent, was chairman of the meeting and introduced the president of the State Convention, Hon. Abram Zoller of Little Falls, who spoke of the work of the State Convention. Dr. Frank Oliver Hall of Boston was the principal speaker of the evening. His address was a challenge and an inspiration and fittingly brought to a close one of the finest Association meetings we have ever had.

* *

SONGS OF WORK AND WORSHIP

Kindly send me 100 copies of "Songs of Work and Worship" for the Cleveland Sunday school. The book was very well received by our teachers' conference last evening.

Albert H. Homans.
President Ohio Universalist S. S. Association. Supt. Universalist S. S., Cleveland.

We have received a copy of your new "Songs of Work and Worship," and like it very much. We will place our order for 100 copies.

Herman C. Fuch.
All Souls S. S., Brooklyn, N. Y.

The book is already in use in the Universalist Sunday schools in Framingham, Cambridge First, Charlestown, Monson, Essex, Lawrence, Mass., Rumford, Livermore Falls, Me., Cleveland, Mt. Gilead, Ohio, Springfield, Woodstock, Vt., Stafford, Conn., Indianapolis, Ind.

* *

FERRY BEACH SUMMER INSTITUTES AND MEETINGS

The Ferry Beach program is very nearly arranged. This largest of Summer Meetings of Universalists has much to offer this year of 1923. The W. N. M. A. Institute is under the direction of Rev. Maude Lyon Cary, who has been so popular at Ferry Beach for the past two seasons. Mrs. Folsom won renown as director a few years ago and this year is there with Mrs. Cary. There will be other helpers. This Institute is the first week, July 30 to Aug. 4 inclusive.

The Sunday School Institute follows on the second week, Aug. 6 to 11. Carl Hempel is coming, and assisting him will be Rev. A. Gertrude Earle, with a course in "Missionary Education." Mrs. Lizzie Bullock will present "Religious Education of Juniors," Miss Mary Slaughter will give a course on "Elementary Work," Rev. Lee S. McCollester, D. D., gives the Bible Course and Dr. Huntley will be present a part of the time, and we will be favored by a lecture by Dr. Roderick J. Mooney sometime during the week.

The Y. P. C. U. Institute is under the charge of Rev. Ellsworth C. Reamon of Minneapolis. The faculty is one of the best and will be given later with complete course.

The Sunday services are lining up splendidly and there will be a strong staff of preachers. The opening of the sessions of meetings and institutes occurs on Friday, July 27, with a reception in the parlors of the Quillen.

The evenings are filled with good things.

The problems of the food department have been solved and there will be nothing but praise for the splendid cooks secured. The rooming part of the session of 1923 is in the best shape in years, with added equipment. The hotels are opening early in July, and will continue open two weeks after the closing session in August.

Ferry Beach is wonderful in its heritage of the past and stands in its beautiful setting of grove and ocean unparalleled in attractions. As usual the constituency will be from many states this year. We are specially fortunate to have Rev. Hazel Kirk, our returned Japan missionary, with us as an instructor in the Y. P. C. U. Institute.

There are several life memberships coming in and withal a greater interest manifest than ever before. The call of the ocean and the pines is a strong one and the welcome is as always a warm one. Come.

W. R. Rowland,
President of Ferry Beach Park Association.

* *

Notices

SOUTHERN UNIVERSALIST YOUNG PEOPLE'S INSTITUTE

Chattanooga, Tenn., July 20 to 30, 1923

The fifth meeting of the Southern Universalist Young People's Institute will be held at the Q. H. Shinn Memorial Church, Friday, July 20. The opening sermon will be preached by Rev. F. B. Bishop, D. D.

The faculty is composed of the following: Rev. George A. Gay, Director; Rev. F. B. Bishop, Southern Superintendent; Rev. L. B. Fisher, Dean Ryder Divinity School; Rev. Stanley Manning, Director Young People's Work; Mrs. Katharine Haskell Ball, Missionary. The program will include lectures each morning from nine until twelve; excursions to Lookout Mountain, Signal Mountain, and other points of interest; sunset praise services on the mountains; special sermons by noted preachers; delightful social affairs in the homes of Chattanooga members. Education, Inspiration, Recreation.

Terms: $1.00 enrolment fee, and $10 board and room.

For further information address the Director, Rev. George A. Gay, 1612 East 14th St., Chattanooga, Tenn.

1923 YEAR BOOK

The Universalist Year Book for 1923 is ready for distribution. This issue contains 176 pages giving the reports of the General Convention and auxiliary bodies, necrology, directories of general organizations, State Conventions and local churches. The price of the book is one dollar, with discount for ministers and church officers.

Order from Rev. Roger F. Etz, Secretary, 176 Newbury St., Boston, Mass., cash to be sent with order.

* *

Y. P. C. U. ANNUAL CONVENTION

The thirty-fifth annual convention of the Young People's Christian Union of the Universalist Church (incorporated) will be held in Muncie, Ind., beginning at 7.30 p. m., July 11, 1923.

This meeting is for the purpose of receiving reports and for the election of officers for the ensuing year, and for the transaction of any other business that may legally come before it.

The following amendments to the Constitution, as read at the Worcester Convention in 1922, will be acted upon:

"That in Article V, Section 4, the word national be changed to general in the following phrases: 'The Annual Conventions and other meetings of this organization shall be composed of the National officers and department Superintendents,' and 'in states where there is no State Union by the National Union-at-Large Superintendent,' and that the following words be inserted: 'pastors' assistants' and 'religious directors,' to read as follows: 'and the ministers, pastors' assistants and religious directors of the parish in which any Union or Junior Union is located'."

Louis F. Merlin, Secretary.

* *

FERRY BEACH FAIR

The Ladies' Aid Society of the Ferry Beach Park Association will hold their annual Fair Wednesday, Aug. 8, at 2 p. m. We earnestly ask the co-operation of all women interested in Ferry Beach. Gifts of salable articles would be much appreciated. Many of the local aid societies in the various churches can aid in this work. The chairman of the Fair committee is Miss Martha J. Marshall, 107 Bridgham St., Providence, R. I. Every dollar received from this fair goes to make a bigger and better Ferry Beach.

Mrs. William R. Thomson,
President Ladies' Aid Society.
35 Sherwood Ave., Bridgeport, Ct.

* *

WANTED

Copies of "Gospel Melodies New and Old." Address Miss Clara Magrew, 864 S. Main St., Urbana, O.

* *

NEW YORK FELLOWSHIP COMMITTEE

Percy L. Clark, Jr., and John D. Brush will be examined for ordination by the Fellowship Committee of the New York State Convention at the parish house in Utica, on July 18, at 1 p. m. standard time.

George H. Bowers, Secretary.

THE BETHANY UNION FOR YOUNG WOMEN

A Universalist Institution

14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $4.50 and $5.50 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

For the Board of Managers.

FRANK A. DEWICK, *President.*

JOSEPH B. HORTON, *Clerk.*

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MASSACHUSETTS STATE CONVENTION

The Hosea Ballou Foundation has been established for Home Mission Work. One hundred thousand dollars are needed. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

For particulars address,

REV. LEROY W. COONS, D. D., *Secretary,*
176 *Newbury St.,*
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Crackling

A joy rider is some one who is riding while we are walking and a jay walker is some one who is walking while we are riding.—*Pittsburgh Sun.*

* *

There are few things more embarrassing than having your grocer drive up while you are paying cash for your gasoline. —*Norristown Times.*

* *

Mr. Bottomly (to tardy student): "Why are you late?"

Tardy Student: "Well, a sign down here—"

"Well, what has a sign got to do with it?"

"The sign said: 'School Ahead: Go Slow.' "—*Exchange.*

* *

A bishop relates the following experience: After the service one Sunday morning he was approached by an old lady who expressed great appreciation of his discourse.

"Why, Bishop," she said, "you can never know what your sermon meant to me. It was just like water to a drowning man."—*Boston Transcript.*

* *

Visitor: "What's up? Had a bad day?"

Financier: "Yes. I've lost over 5,000 pounds, and the worst of it is that 20 pounds of it was my own money!"—*Passing Show (London).*

* *

"Say, Gabe!" chided a companion. "When that there infernal automobile tore past, slinging mud all over us, you just grinned. What's the matter with you—got religion, or something?"

"Nope!" was the reply. "But the freshet washed out the bridge around the bend in the road, and that there haughty cuss will prob'ly be in the creek up to his neck by the time we get there."—*Country Gentleman.*

* *

Lecturer: "Allow me, before I close, to repeat the words of the immortal Webster."

Hayseed (to wife): "Land sakes, Maria, let's git out o' here. He's a-goin' ter start in on the dictionary."—*Princeton Tiger.*

* *

Hubby came home and found an argument going on. His wife was trying to give a bridge party.

"What's the row?" he demanded.

"One of the guests is threatening to walk out," explained his wife in a whisper. "I must conciliate her."

"Conciliate nothing. Let her walk out."

"Can't be done, hubby. She'll walk out with six chairs and four bridge tables I borrowed from her."—*Louisville Courier-Journal.*

* *

An expert says that 15 per cent of the people play golf. Probably he meant 15 per cent of the golfers.—*Nashville Tennesseean.*

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